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THE RETURN OF THE PRODIGAL SON
Bernini, Estéban Murillo



Photo Courtesy National
Gallery of Art, Washington, D. C.

Baptism As Putting On Christ

Noel L. Keith

A Faith

to

Live by

"Who Shall Separate Us?"

by Velva Dreese

A VERY small boy was visiting at the neighbors when the voice of his mother calling his name came clearly to his ears. He stopped, cocked his head, shrugged his little shoulders, and with decision said to his hostess, "I didn't hear that." How indicative of our attitude toward God!

God never seems to give up. Though we may be careless, rebellious, proud, self-satisfied, discouraged, love dictates that he continually press his call. When we just as consistently go our way, and failure results, as often it does, then his is the quiet persistent urge that inspires us to try again.

Dr. Frank Laubach expresses this purpose and attitude of God's in his book, *Ye Are My Friends*. "'O Christ . . . I do not see how you can love and pursue me thus, for I do not deserve you.' But I know his answer is this: 'I love you for what you need, for the fine possibilities imprisoned in you. I love you for what I long to do for you. I cannot give you up. I am determined to win you at last.'"

And what is the practical way that God goes about winning us? By a call, yes, repeated calls, to a task done in partnership with Him. These prayers are significant: "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren." (Luke 22:31-32.)

Looking through time to us, he prayed, "I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one . . . so that the world may believe that thou hast sent me." (John 17:20, 21.)

He provides that our answer be made in at least three areas. The first is acceptance of his Lordship and cultivation of companionship with him. Periodic prayer time develops companionship,

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gives us victory over ourselves and a renewed sense of the nearness and power of God.

"Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with
Thee!"

—RICHARD CHENEVIX TRENCH

Prayer also gives us direction. Someone has reminded us that we can hardly do God's work on a given day unless we stay with him sufficiently long at its beginning to learn what he wants done.

The second area is in concern for people. As Jesus prayed for Peter, as he prayed for his disciples through all the ages, as he now "lives to make intercession" (Hebrews 7:25), so he calls us to share this experience. I know a man who after retirement made prayer for others almost his full-time work, but only because throughout his life he had learned its joy and its importance. "The LORD restored the fortunes of Job, when he prayed for his friends." (Job 42:10.)

The third area is in investing our resources. All of God's resources are invested in winning us and in winning the world. His call to us is to a similar investment. Just as a start, just as a training, just to teach us that we are really administering his money, his resources, not our own, he asks for the first tenth and then for more as he has prospered us. Persistently he shows us the possibilities and awaits the answer.

"Who shall separate us from the love of Christ?" No person. No circumstance. We alone determine how much we shall receive.

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THE CHRISTIAN

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An Endless Task

In magnitude
I flaunted all his faults
And raised them high
So all about could see.
My anger flamed
Because the friends we knew
Had praise for him
But none to say of me.

I criticized
His words and actions, too;
But always they
Were upright, kind and good.
Yet all the while
My envy burned within
For I could see
He lived the way I should.

Not even once
Did he retaliate;
But always smiled
And said nice things of me.
Which further proved
His nobleness and worth
And pictured plain
The man that I should be.

In gratitude
I now give thanks to him;
For he has shown
How I should live and praise;
And overlook
The faults I find in men;
For mine so great,
My task—to mend my ways.

—Guy Malone

A JOURNAL OF NEWS AND OPINION

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No Mumbo-Jumbo Magic,
The Ordinance is a Proclamation,
The Claim of Inheritance
Of the Child of God

Baptism as Putting on Christ

by Noel L. Keith

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MANY Christians have an initiatory ceremony which recognizes the individual's covenant with God. It is a means by which the public announcement is made that a person has vowed to give his life to the will of God.

This ceremony is the doorway into the church. It is a symbol of purification, cleansing, renewal, death to the old ways, and life to the new. With some it is an immersion, a submergence and an emergence, symbolizing the death, burial and resurrection of Jesus.

But the supremely Christian definition of the ordinance is that it declares a "putting on Christ." (Gal. 3:23-29) It is the resurrection symbol.

To put on Christ is an analogy taken from clothing oneself with character, to dress oneself like Christ. In the ancient mystery cults it was a practice to put a robe on the convert; he was therein to assume the role of his god. To put on the robe was to put on the character, dignity and power of his god.

In Christianity it was the baptismal act that symbolized the enrobed newcomer in the role of his Master.

Christians have all, in one way

or another, practiced baptism. They have held differing viewpoints and heated debates over it, but they practiced it or had some notion or doctrine about it.

The old Roman Catholic Church calls it a sacrament, simply defining the Greek word *baptismos* as "dipping in water." To the Catholic it is a washing of water accompanied by the words "I baptize thee in the name of the Father and the Son and the Holy Ghost."

In this action that denomination teaches that a human being is spiritually regenerated and then is made capable of receiving the other sacraments.

This ancient idea of baptism indicates that there is made an imprint upon the character of the soul of man. It is this changed soul that admits the candidate to membership in the Catholic Church.

To be properly baptized in the Roman Catholic Church requires "natural water." Another substance will not do. Water is necessary to an amount that will flow on the head. Ordinarily a priest is required for baptism into the Roman Church, but anyone, a lay person, or a Protestant,

or Jew, can baptize.

Child or adult is united to the visible body of the Church by this act. Regardless of whomsoever administers the baptism the candidate becomes a member of the Church and remains so unless he performs an act which causes him to be excluded (excommunicated).

Obviously, to the Catholic it is believed that baptism is necessary to salvation. A lay person can baptize into the Roman Catholic Church, especially in cases of emergency. Anyone can perform this ceremony providing there is intention to do what the church does when baptizing.

Only two ritual things seem necessary (1) the water being poured sufficient to flow on the head of the person being baptized, and (2) the one who is doing the baptizing will say the words of the institution: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." This must be said at the same time the water is being poured.

And because the matter of baptism is so important in human salvation the Roman Church insists that nurses in hospitals be

instructed by canon law to know how to baptize in case of necessity.

Even the pre-natal child who does not survive birth is baptized.

The doctrine of original sin is important to the Roman Catholic Church and to some Protestant bodies. Those communions believe that the sin of Adam is carried on the succeeding generations.

Original sin can be erased in the ritual of baptism—in the act of baptism itself. To those churches, faith is not sufficient for salvation. The impress of the indelible mark of baptism on the soul is important because Adam's sin is forever removed.

Baptism is in this manner a putting of an indelible mark on the soul. The individual person is a new creature, whether infant or adult. The souls of infants and adults are alike changed by the washing of baptism.

This is a true sacrament. The efficacy lies in the ritual act. I think I have not misrepresented the Roman Catholic view here. The reader may wish to compare the Tridentine formulations, *The Catholic Dictionary*, and the encyclopedia.

• • •

AS I LOOK upon the above view I do not think of it in a completely negative sense. It has the merit of recognizing the important place and character of the Church. Salvation is in the Church.

I believe that the Roman Catholic Church is taking an important stand in viewing the Church as God's instrument in saving the world.

But I have some objections to the above view of baptism. First, it assumes that the baptismal act is not a witnessing to a fact but the fact itself. To me the baptismal symbol proclaims the individual to be a child of God. In the New Testament the baptismal act is a proclamation that the convert recognizes his new covenant as a child of God.

Now the Roman Catholic view has it that the baptismal action

creates the child of God.

It is one thing when baptism stands as a symbol and another when it is regarded as an instrument. Baptism is sacrament when it is held that something is done to the soul from without. In short, I do not think baptism is a sacrament.

An inner change takes place in the person baptized, but it is not because of water and priestly words, it is because of the individual's relationship with Christ.

The ritual itself is simply a proclamation of what goes on in the committed soul of the individual.

Second, I think baptism as set up by the Roman Church is a materialism of the gravest kind. It is almost a totem, a fetish of water and magic words.

The idea that from the outside there is something done to reform the inner man is something of magic. This is strangely as if you could perform hocus-pocus magic and say mumbo-jumbo words over the candidate and perform miracles within him.

Such a view is almost diametrically opposed to the teachings of Jesus about inner motive.

Do you suppose you could transpose a brute into a man by ritual? Do you suppose you could transpose a man into a Christian by ceremony? This is primitive magic.

The baptismal act or symbol should mean to us that the candidate understands the importance of his relationship to God's covenant in Christ.

Third, I also object because the above view is a struggle for something lost rather than a thrust for something to come. The idea of trying to overcome sins all the way back to Adam is impossible for us. The past is irreparable. God has already disclosed His attitude toward us in Christ.

The Christian life looks forward. It is eschatological. It is full of trust and hope. Past sin is no bar to greatness or saintliness. A holy relationship with

God through Christ is barred to no man.

• • •

There is another kind of church conception abroad which causes certain other interpretations of baptism. The ordinance is confused on the grounds of the visible and invisible Church.

Baptism for these Christians is a sort of change of relationship into the visible Church. Some people find their way into the visible Church that the predestination doctrine may not account for in the invisible.

It is quite obvious that if you baptize a person who is not among the elect or the predestined it is merely an act that represents the best that a human church can do.

This means that the real benefits of baptism only belong to those the Holy Spirit has elected, or to those to whom faith has been given.

Predestination is more important than baptism in determining the destiny of the soul. Baptism of the unpredestined is simply allowing them to be recognized in the company of good people.

The difficulty with this viewpoint is that the New Testament clearly says, "As many of you as have been baptized into Christ have put on Christ. You are all the children of God by faith in Jesus Christ."

In this view the symbol neither creates nor witnesses to the putting on Christ. The assumption of many deterministic Calvinists is that man is by nature evil and is changed only by an act of God graciously given.

With the Roman Catholic Church, the sacrament of baptism itself changes the state of the individual; but in this Calvinism it is faith or grace alone that changes the state of the individual. God becomes a person's heavenly Father by the baptismal act in one case and by faith or grace in the other.

In a practical way, people are often better than some of their theology. Families with tiny children in the home tend to look

(Continued on page 22.)

Editorials

"Blake's Church"

ONE could hardly have missed the news about the proposal of Eugene Carson Blake, stated clerk of The United Presbyterian Church, that the Protestant Episcopal Church together with the United Presbyterian Church "invite the Methodist Church and the United Church of Christ to form with us a plan of church union."

Presented as a sermon in Grace Cathedral, San Francisco, December 4, 1960, at the time of the National Council of Churches assembly there, it virtually topped every other happening. If you want a lesson on timing of news releases you could do no better than to observe Dr. Blake.

Headlines have ranged from the spirit of "This is what the Lord has been waiting for" to the predictable "This is just what you might have expected in such circles." It was a secular weekly that referred to the proposal as "Blake's church."

While we do not approve of such levity in such serious matters, the more one studies the remarks of our friend, the more he is convinced that the title fits. At the very outset the plan was put forth "on the basis of the principle I shall suggest." It was then stated that "any other churches that find they can accept both the principles and the plan would also be warmly invited to unite with us."

One of the two bodies to be invited, the United Church of Christ, soon made it clear through Co-Presidents Fred Hoskins and James E. Wagner that commitments had already been made "to begin preliminary conversations with the International Convention of Christian Churches (Disciples of Christ)" some time after July, 1961. Although we shall have to comment on these suggestions at another time, the emphasis here must be on the word "preliminary." If our mail is any indication, a majority of Disciples share the Southern Baptist, Roman Catholic, Church of Christ and Eastern Orthodox attitude toward organic union rather than that of the Congregational, Evangelical and Reformed and other churches.

As expressed to us one time by an Orthodox boy from Thessalonica (a New Testament church), "You can't pray with heretics." That is to say, union would have to be on pre-conceived principles not open for discussion.

In any case it ought to be a humbling experience for us to hear the above-mentioned co-presidents say that they intend to honor their previous commitments in this matter. Unity in isolation is not possible. Whatever we, or other historic bodies, have of true New Testament Christianity must be shared in conversations of mutual respect, before

anything else can happen. We discovered this at the Oberlin Conference on Faith and Order if it had not been known before. Sitting several days, many hours a day with the theological discussion group, were visitors from the Missouri Synod Lutheran Church, the Roman Catholic Church and the self-designated evangelical Christians. The Lutheran said he was "evangelical," too. We all felt many things in common that would never have been known if we had not come together in love.

Thus, we continue to respect all honest proposals, such as the one made by Dr. Blake. In eight years of association with him in various capacities, we have always found him devoted to the same Christ, the same God, as we. We were sorry to hear that it was said informally in San Francisco that there was no use to talk at this time with those who did not accept the form of baptism which is practiced by the four churches mentioned. This negates, to some extent, the general invitation to all who could accept the "principles and plans."

At the moment, our most obvious question of Dr. Blake would be concerning his interpretation of "historic continuity." As the first of his principles, he puts forth the belief that "the reunited church must have visible and historical continuity with the church of all ages before and after the Reformation." We have no quarrel with this principle. In fact, it would be fantastic for Disciples to imagine that there could be a true church without visible and historic continuity.

How is it proposed to recognize this continuity? Dr. Blake is going to settle it, once and for all: "The reunited church shall provide at its inception for the consecration of all its bishops by bishops and presbyters both in the apostolic succession and out of it from all Christian churches all over the world that would authorize or permit them to take part."

What would be wrong with a historic continuity based solely upon the practices and experiences related in the New Testament? If it is proposed that we settle our differences by going back to customs well established by the fourth century, why not settle a few more by going back still farther to the facts on which the later traditions have been based? There the details are so few and the commitment to Christ so complete that there is probably room for basing several of our man-made traditions, so long as we do not attempt to make them obligatory for everyone.

We congratulate Dr. Blake for his ability to spur us to the issue once more. The awakening of the secular press will cause the public to shame the churches further about our divisions.

UNITY OF WILL

by Chester V. Earls

MUTUAL understanding of and respect for diversity in human thought is a problem which has long hindered progress in human social relationships and for which a solution is long overdue. It is a problem which stems from the fact that *diversity in thought as a means to an end* is too often confused with *absolutism in thought as an end*. Such confusion leads to unrest and intolerance, and, in its most extreme form, may incite to violence.

A close examination of instances of intolerance linked with the desire for absolute unity of mind will reveal the roots of "controversy" in its most minute to its most catastrophic results. The complex social and philosophical problems which face mankind in his world are made more complex by a mass lack of understanding.

The early settlers of America confidently faced this problem at the conception of the United States of America, in the broad principles established in the constitution, in the high hopes based upon the equality of men and upon respect for the worth of the individual, in the great gamble of permitting the expression of self even in diverse thought, comprehension and desire.

While these broad principles and hopes of the constitution have remained in force and enforced in the total picture of American life, too often the practice of the same has been neglected and abused in American group and organizational life, i.e., in societies within the society.

Protestantism not only enjoys the heritage of American freedom in thought but richly shares the genius of the reformation—that

the individual may and must seek, learn, think, discover, and answer for himself alone. Absolutism in thought is both impossible and undesirable in this condition. Yet the diversity of individual belief and doctrine has shared in the problem of desire for mind-unity to the extent that violence in attitude, a judging spirit and unyielding animosity has far too often been the rule of action among Christians.

In general, the causes of diversity in thought as related to the problem are the same in any group or organization, and they may be classed into two basic individual difference-categories: Differences in insight and differences in interpretations of experiences, events, writings, teaching, or any contact which may contribute to an attitude, belief or conviction.

The scope of a man's insight and the manner in which he interprets is determined by his background, his experiences, his education, and his personal desires.

The causes of diversity in Protestant thought may be seen to agree with these four contributors. In the light of those causes, one may more readily understand and appreciate, though not necessarily condone, some of the results or effects of the causes.

In addition to these effects, personal results too often take on the complexion of a false security in absolutism belief and in emotional reactions and pronouncements within that belief.

The analysis of the problem leads to the proposition that the proper recognition of the place of diversity in thought may be a means to an end—the end of

decreased tensions and increased agreement, and perhaps final unity which comes through understanding rather than through force, in the essentials of the Christian religion. To the many solutions currently being offered toward the discovery of Christian unity, we will do well to consider the importance of "unity of will."

Unity of will, adverse to unity of thought, holds the potential of bringing men to the needed state of harmony in any given social relationship. Unity of will may be described as that common will to respect within disagreement, to persuade in love, to count self as having not yet attained and to journey the second mile of determination to share all the background, which brought another to his present conviction.

In such unity of will, the seeming necessity for absolutism in doctrine, for complete unity of thought in Christianity fades altogether into the dusk of unimportance. The dictatorial mind-conditioning necessary for such unity is probably the farthest removed idea from the hopes of Jesus and the teachings of his disciples.

We will do well to study again the diverse minds and the resulting individualities of the chosen Twelve, and to know also that Jesus' prayer for the unity of his followers was one which would not require that they be all stereotyped into a single mold without freedom to express self and thereby rise personally in mind and heart and hope.

There is then but one foundation, one cause, one reason for the Christian religion: Jesus who was and is the Christ. We may build on that foundation our house of bricks or sticks or sod or straw; each will construct his own temple, but all will have a common foundation, a foundation in the Christ; he is Lord.

Mr. Earls, a Disciple, is minister of music and education, First Methodist Church, Corvallis, Ore.

How Long Can You Keep Your Pastor?

By Lawrence H. Maines

THIS is a matter of deep concern to many church members. They hear about the rapid turn-over of ministers in our churches and wonder when their pastor will be called to another church.

Every state secretary receives almost every week from our national office a thick stack of application forms of ministers who want to move to another church. Sometimes the names of our Michigan pastors are among them.

Our Disciple ministers in Michigan have served their present churches an average period of time of 3 years and 8 months, 63 per cent of our cooperating churches in the state have had pastoral changes within the last two years. Only four full-time pastors have been with their present churches longer than 10 years.

That Larger "Field"

How shall we look at the problem of our preachers moving? We may optimistically say that a change can be mutually beneficial to both church and pastor. The job may be finished as far as a particular pastor is concerned. Or, to put it another way, we often say that "our pastor has responded to a greater challenge in another field of

Mr. Maines is executive secretary for the Michigan Christian Missionary Society.

service." We are happy that he is moving forward in his ministry.

Underneath all this congratulations and well-wishing to a pastor for being called to a "larger field," is the desire to find out the real reason why so many of them come and go through the years.

It is true that pulpit committees usually seek out the ministers whom they would like to consider as prospects and they take the initiative in extending the call. Nevertheless, these prospects are, for the most part, men who have let it be known that they are available. Why? Why are they ready to leave?

Seek Progress Opportunities

Most ministers like to feel that they are making progress in the church they serve and that the congregation and community offer further opportunities for advance. The static nature of some churches tends to discourage the minister. The vision and enthusiasm of the local leaders can do a great deal to hold their minister. Their taking responsibility and showing a spirit of teamwork gives him a boost that he needs.

Sometimes the leadership of a minister is not accepted in terms of his training and experience. He may be advised to defer to the people before he suggests a program. He does not feel free

to carry out his responsibilities with the full cooperation of his people. The concept of the role of the minister in the life of the church usually needs to be studied by all the local leaders.

High Cost of Living

Ministers sometimes leave because the increased cost of living works a special hardship on their modest income. Inflation tends to reduce the purchasing power of a minister's salary unless it is raised every year or two to compensate for the increased costs of everything else. He is hardly in a position to suggest this matter to the official board. It is not his responsibility.

Churches can overlook this important matter as they make their annual budget. It is usually too late to suggest a raise after a minister has been called to another church.

Churches with long pastorates need to be studied and reported. Our congregations should seek to do everything possible to make a man's ministry so happy and fruitful that he will want to serve them for a good long time.

A Restless Age

It is recognized that some ministers become restless soon after coming to a church and are not patient enough to stay until the job is done. Everyone these days is caught in the atmosphere of change. Some time ago I wrote a pastoral letter to all our ministers in the state, urging them all to consider the advantages of continuing in their present pastorates. The spirit of the letter was well received. Some of them suggested that this whole problem be discussed with our churches as well. This article is in answer to that request. The State Committee on the Effective Ministry made the suggestion that area meetings of ministers and local leaders be set up to discuss this important problem. Regardless of the location of your church, this matter of moving ministers is a problem deserving of our attention.



How can I get more value out of going to church?

Many people feel this problem. They go to church but nothing seems to happen to them. They wish it did, but it all seems rather matter-of-fact. They want to worship but don't know how.

Let it be said at the outset that some churches are more conducive to worship than others. Some are beautiful, designed in such a way that worship seems natural. It is also true that some services are planned and conducted in such a way that they are much more likely to produce a spirit of worship—and we recognize, in all honesty, that some are not.

Having said all this, we hasten to add that the greatest single factor in securing value from a service of worship is the attitude of the worshiper. No building, no well-planned service can take the place of this.

This is to say that we go to church in a different attitude of mind from that with which we go to any other meeting or any other place. A man does not go to church to be entertained or even to be instructed, although much learning may take place. He goes to church to worship.

This means he must become a participant. This is not something the minister can do for him. He does not go to see the choir perform as at a concert. He himself worships. He must enter into the spirit of worship. He must be in an attitude—and in an experience—of prayer.

He should enter into the entire service. The singing of hymns can be a worshipful experience. The hymnal is the great devotional classic of Protestantism. It contains the deepest religious expressions of the religious leaders of all centuries; yet many sing

hymns without thinking of the words at all.

He should share in the offering as an act of worship. It is not a collection. It is an opportunity to dedicate a portion of oneself, his material wealth which represents his time, his training, his efforts—this he dedicates as his shares in the Kingdom.

One should listen to the Scripture, the responsive reading, the anthems, which in the main are scriptures, as messages to himself.

Especially one should make use of the periods of prayer, the moments of silence, the time of communion. At these times a person ought really to pray and, if he does, every service is of value.

One should have a sense of historical perspective as he goes to worship. Hymns, Scripture, sermon—these are not something new dreamed up by this generation. They go back for centuries and will continue for centuries to come. Men have died for the privilege of worship. We should never take it lightly.

One shouldn't expect something dramatic to happen every Sunday. Sometimes it does. Sometimes real decisions are reached, doubts are resolved, lives are changed but, in the main, it is a cumulative effect that provides value to worship.

The Disappointment of Youth.

An unfortunate tendency on the part of many adults is to minimize, or make light of, the problems of youth. It is all too easy for an older person, after years of struggling with major business or personal problems, to make light of the problems of a child or young person with the attitude that "some day you'll

know what real problems are."

The truth of the matter is that these problems are just as real to them and if they feel that older people do not understand or even do not care it only makes it worse.

The young person who has failed, the one who is troubled by doubt or guilt, the one who feels rejected or misunderstood needs all of the understanding the adult world can give.

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Consulting the Authorities: A psychologist speaks of a purpose in life.

Dr. Lee Cronbach, who is recognized as an authority in educational psychology, writes in his book, which is a standard text in the field of educational psychology, "Rich living involves striving for and making progress toward personal goals. . . . Life is barren unless one has something to work for. Boredom and depression are frequent companions of one who lacks personal goals and interests.

"A sense of direction and enthusiastic concern for some larger end stabilizes one's life. It gives impetus and interest to daily activities and keeps one going when difficulties are encountered." (CRONBACH, *Educational Psychology*).

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Insights from the Scripture: "To the pure all things are pure." (Titus 1:15.) We live in a world in which we are surrounded by temptation. No one escapes it. There is no life so sheltered that it avoids it. It probably wouldn't be good if we could. Our need is to find the inner resources by which we can live in such a world and not be overcome by it, but live wholesome and useful lives within it. There is a real bit of psychological insight in the little letter to Titus which was written, incidentally, to a man who was also surrounded by every form of temptation. It says, "To the pure all things are pure," or, as Dr. Phillips translates it, "To the wholesome all things are wholesome."



\$26 Million CWS Aid in 1960

ATLANTIC CITY, N. J.—American Protestant and Orthodox churches working through Church World Service responded in 1960 to "the ravages of nature and the violence of man" in every sector of the world by sending almost 26 million dollars' worth of aid to 52 countries.

The detailed report of the CWS overseas program, country by country, was presented to its board of managers during their annual meeting which concluded work Feb. 4. Church World Service is a Central Department of the National Council of Churches.

In addition, the 200 Board members, representing 35 denominational relief boards and agencies, were brought up to date on the past year's achievements in immigration services, refugee and rehabilitation projects affecting some ten million men, women and children in need.

2,800,000 Lunches

"While the facts and figures of the churches' relief programs are cold and businesslike," said the report, "they mean that last year 2,800,000 school children got hot lunches every day and 140,000 more received milk; food was made available to 800,000 refugees, to 950,000 people in institutions overseas, to some four million in family feeding programs, and to another million made destitute by the year's disastrous fires, earthquakes, floods and droughts."

The "cold" figures show that of a total of 298,605,265 pounds of relief goods, valued at \$25,623,275.41, which were shipped last year purchased and contributed foods made up 4,278,337 pounds and U. S. Government surplus commodities another 287,491,644 pounds. Clothing, bedding, medicines, drugs, vitamins and self-help supplies made up the balance.

Rehabilitation

The "regular" project expenditures in 1960 of \$1,213,529.29 made possible rehabilitation programs in seven categories: land reclamation; self-help loans; vocational training; handcraft production and sales; medical care and therapy; diet and health training; and housing.

Disciples share in CWS activities through the annual Week of Compassion offering.

The churches' response to the civil war in the Congo also produced some dramatic figures. To date, CWS has shipped one million pounds of food, drugs and medicines consigned to the Congo Protestant

Relief Agency of the Congo Protestant Council of Churches.

In addition were antibiotics and other drugs valued at more than \$500,000, largely the gifts of U. S. pharmaceutical firms which responded "generously" to the emergency appeal.

"A heartening development," the report added, "has been the provision of free airlifts of these supplies by U. S. and United Nations planes."

The report on the Christian Rural Overseas Program (CROP), a CWS unit, indicated that American farmers and rural communities in 1960 contributed cash, grains and other food stuffs valued at \$1,047,160 to needy overseas.

Rep. Edith Green Urges More Political Action

Church and Politics

MINNEAPOLIS, MINN.—A congresswoman told a convocation of American Baptists here that the church must play a more active part in politics if it is going to be relevant in today's world.

Rep. Edith Green, Portland, Ore., a Disciple, said that church people too long have taken the attitude that politics is a dirty business and someone else should do it.

As a result, she said, they remain "strangely silent" about major issues about which they are concerned but in which they do not engage on the political level.

When legislation on juvenile delinquency, for example, comes before Congress, she said, the church rarely makes itself heard.

Visiting Russia

GERMANY.—Pastor Martin Niemöller, the president of the Evangelical Church of Hesse and Nassau, has accepted an invitation by the Russian Orthodox Church for a tour of the Soviet Union April 22—May 13. He will be accompanied by Dr. Hanfried Krueger, head of the Ecumenical Center of the Evangelical Church in Germany at Frankfurt am Main.

Episcopal Bishop Rejects Fundamentalist Charges

Pike Denies Heresy

SAN FRANCISCO, CALIF.—Protestant Episcopal Bishop James A. Pike of California in a prepared statement here again has denied charges of heresy and communism made against him recently.

He called "absurd" an accusation that he was "shoulder to shoulder with conspiratorial Communists" made by George L. Moore of First Baptist Church, Walnut Creek, Calif.

Bishop Pike also dismissed as "new mutterings out of Georgia" the support given by the Georgia Chapter of the American Church Union, Anglo-Catholic group in the Episcopal Church, to charges of heresy made by some Episcopal ministers in that state.

He said the support came from a "small but vocal creedal-fundamentalist group in the Episcopal Church."

"They have every right to raise theological questions," he declared. "I would of course prepare an answer to any charges should such actually come to the House of Bishops."

The Episcopal Tri-Convocation Clericus of Albany, Dublin and Thomasville in Georgia recently accused Bishop Pike of "disbelief in the Virgin Birth of our Lord, the doctrine of the Holy Trinity as stated by the Church and the necessity of salvation through Jesus Christ alone."

Bishop Pike previously denied these charges at a meeting of the California Episcopal diocese where he received a unanimous vote of confidence.

New BFC Chairman

NEW YORK, N. Y.—Dr. Harry C. Spencer of Nashville, Tenn., was elected to a two-year term as chairman of the Broadcasting and Film Commission of the National Council of Churches. The action was taken at the annual meeting of the commission here.

Dr. Spencer is general secretary of the Methodist Television, Radio and Film Commission with headquarters in Nashville. He succeeds Mrs. Theodore O. Wedel of Washington, D. C., prominent churchwoman and past president of the United Church Women.

Obscenity Laws Taking a Beating

Unconstitutional

INDIANAPOLIS—Indiana's Supreme Court ruled 3 to 2 that the state law banning sale of obscene literature is unconstitutional, holding it violated provisions in the state and federal constitutions guaranteeing freedom of speech and press.

"The state's police power must be balanced against the right of free speech," the majority opinion said. "When this test is applied to the situation with which we are now confronted, the scales must weigh in favor of the right of free speech and free expression."

(Test cases in two other states brought conflicting rulings last October. The Washington State Supreme Court declared unconstitutional a law prohibiting the sale of obscene literature, but the Oregon State Supreme Court upheld a similar law.)

Disciples to Share . . .

Family Conference Is Slated at Green Lake

GREEN LAKE, WIS.—The North American Conference on Church and Family will be held April 30—May 5 at the American Baptist Assembly here.

The conference is under joint sponsorship of the National Council of Churches of Christ in the U.S.A. and the Canadian Council of Churches.

The six-day assembly is to be a study conference of representatives of member churches, provincial and state councils and related religious agencies meeting with a group of theologians and family help specialists, according to a recent announcement.

Richard E. Lentz, a Disciple, serves on the planning committee. He is on the staff of the United Christian Missionary Society as executive director for church-wide leadership development.

Among conference leaders are: Dr. Jessie Bernard of Princeton University; Dr. Lee Burchinal of Iowa State University; Dr. Harold Christensen of Purdue University; Alan Guttmacher, M.D., of Mt. Sinai Hospital, New York City; Dr. Lester Kirkendall of Oregon State College; and Dr. Judson Landis of the University of California, Berkeley.

The conference is open to both

laymen and clergymen and it is not limited to officially appointed delegates of denominations. Information may be secured by writing to: Dr. Richard E. Lentz, United Christian Missionary Society, 222 S. Downey Ave., Indianapolis.

Some Denominations Must Leave Places Where Disorders Occur; Disciples Remaining

Congo Withdrawals

LEOPOLDVILLE, CONGO—The United Nations Command here announced that 164 Americans, all missionaries and their families, had been evacuated to Uganda from the Congo's Eastern Province because of new persecutions by forces loyal to imprisoned former Premier Patrice Lumumba.

Robert G. Nelson, executive secretary, Department of Africa for the United Christian Missionary Society, reports that there are no indications of possible evacuation of Disciples mission staff which is quite distant from the present disorders.

An RNS release dated Jan. 20 reports that all American missionaries have been asked by the State Department to leave danger areas of the Congo.

As of the date of presstime for this issue of THE CHRISTIAN, there was no necessity for evacuating Disciples missionaries again.

William C. Finch Succeeds J. R. Nelson

Vanderbilt Divinity School Names Dean

NASHVILLE, TENN.—Dr. William C. Finch, president of Southwestern University (Methodist), Georgetown, Texas, was named dean of Vanderbilt University Divinity School here.

He succeeds Dr. J. Robert Nelson who resigned last summer along with 11 members of the Vanderbilt divinity faculty in protest against the school's dismissal of James M. Lawson, Jr.

The acting dean of the Divinity School has been Dean Herman Norton of Disciples Divinity House at Vanderbilt.

Mr. Lawson, now a minister in Shelbyville, Tenn., was ousted from the interdenominational divinity school's student body because of his leadership in the sit-down anti-segregation movement.

Of the 12 who resigned all withdrew their resignations later except Dr. Nelson and a faculty member who had accepted another position.

Classified advertisements are accepted at the rate of 25¢ per word, subject to editorial approval. Minimum charge \$5.00.

WANTED—Casework Supervisor: Experienced in child welfare and in capacity of casework supervisor. Christian Church (Disciple of Christ) background preferable. Paid vacation, social security and retirement benefits. Challenging work situation. Contact Mrs. Anna G. Thorpe, Administrator of Cleveland Christian Home, 11401 Lorain Ave., Cleveland 11, Ohio. Phone: ORchard 1-0977.

R. C. Bishop Rejects Doctrinal Discussions

Conversations Banned

TOLEDO, OHIO—Roman Catholic Bishop George J. Rehring of Toledo has extended a ban on doctrinal discussion with Protestants to the laity as well as clergy under his jurisdiction.

His statement was in the wake of an order forbidding priests to attend small "grass roots" discussions with Protestant ministers without prior approval of the bishop.

Citing canon law, Bishop Rehring said: "Catholics shall not enter into any disputation or conference with non-Catholics—especially public ones—without permission of the Holy See [Vatican] or in an emergency case, of the local Ordinary." (The term "Ordinary" means bishop in the official language of the Catholic Church.)

S. Baptist Recession?

MEMPHIS, TENN.—Dr. Ramsey Pollard, president of the 9,500,000-member Southern Baptist Convention, said here he was "unalarmed" concerning a reported "recession" in the convention and stressed the denomination was not losing strength.

When asked his opinion about the reported "recession" during sessions of the Southern Baptist Publication Relations Association's annual meeting, the Memphis minister replied: "There's no need to hit the panic button."

He made his remarks during a question and answer period in a demonstration of a press conference during the meeting.

Those claiming a denominational "recession" have pointed to fewer converts this year than last, and to fewer commitments by youth to the ministry and other church-related vocations.

Learning Embroidery



—RNS Photo

MISS GLADYS KOOY, missionary of the Church of South India, shows Indian girls how to embroider in a mission training school in Palmaner, South India. Sales of the products help support 125 girls and the school, which also teaches sewing, other domestic arts, the three R's and Bible. A native of Munster, Ind., Miss Kooy is the only missionary at the school.



Shields Photo

Disciples Delegates at White House Conference on Aging

DR. VIRGIL E. LOUDER (left), executive secretary of the National Capital Area Council of Churches and a Disciples minister, is pictured above as he greeted Disciples members who attended the White House Conference on Aging in Washington, D. C. Left to right: Dr. Louder, W. Dean Mason, superintendent of Kennedy Memorial Christian Home, Martinsville, Ind.; Miss Katherine Schutze, national executive director of the Christian Women's Fellowship; Mrs. Eleanor H. Smith, North Carolina secretary of the Christian Women's Fellowship; and J. Edward Moseley, free-lance writer and editor of Indianapolis.

NEWS IN FOCUS

At Washington Service of Intercession



—RNS Photo

A SERVICE OF INTERCESSION and prayer marking the inauguration of the Kennedy administration was sponsored by the Council of Churches of the National Capital Area in cooperation with the National Council of Churches at Washington Cathedral (Episcopal). Among leading participants were (left to right): Dean William Stuart Nelson of Howard University; President James I. McCord of Princeton (N.J.) Theological Seminary (Presbyterian); Episcopal Bishop Angus Dun of Washington; J. Irwin Miller, Indiana industrialist and first lay president of the NCC; and Dr. Clarence T. Nelson, president of the Capital church council.

Retires as Archbishop Of Canterbury May 31



GEOFFREY FRANCIS FISHER, Archbishop of Canterbury, will step down as Primate of the Church of England and head of the world-wide Anglican Communion May 31, a few weeks after his 74th birthday. His successor will be Arthur M. Ramsey 56, the Archbishop of York, who was named by Queen Elizabeth II. Appointed archbishop by the late King George VI in 1945, Dr. Fisher was a co-president of the World Council of Churches from 1948 to 1954.

Economic Concerns

NEW YORK—Four vital areas of this country's economic situation will be studied in thousands of Protestant churches during 1961 under guidance of the National Council of Churches' Department of the Church and Economic Life.

The areas are industrial relations, sharing peaceful uses of atomic energy, justice for farm workers and preparations for the "economic impact" of disarmament.

Announcement of the extensive program was made by Cameron P. Hall, the department's executive director, in connection with the annual observance of the NCC's Church and Economic Life Week, Jan. 15-21.

Collection Honors Dulles

NEW YORK—Union Theological Seminary here has started collecting the writings of the late John Foster Dulles, former U.S. secretary of state, which deal with the influence of Christianity on international problems.

Creation of the John Foster Dulles Collection on the Church and International Order was announced by Dr. Henry P. Van Dusen, seminary president.

Mr. Dulles, a ruling Presbyterian elder, was an ardent worker for world peace through the churches. His efforts came to national recognition in 1941 when he became chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches which in 1950 was one of the agencies merging to form the National Council of Churches.

That Refugee Crisis

GENEVA—Dr. Elfan Rees, chairman of the International Committee for the World Refugee Year, warned here against any delusion on the part of governments or peoples that the Year had solved the problem of refugees.

The Refugee Year officially ended last July.

Dr. Rees is a secretary of the Commission of the Churches on International Affairs, a joint agency of the International Missionary Council and the World Council of Churches.

Dr. Rees said he regretted that "people are even more bored than governments" with the refugee problem and that the charitable impetus of the Refugee Year had gone.

"We want," he said, "to remove the delusion from the minds of people that the Year has solved the refugee problem and we want to re-

move the delusion from the minds of governments that what remains can be left to voluntary agencies. "The problem has been intensified by a general psychological letdown by governments and peoples who think they did their whack last year, so what more should they do now."

Segregation Upheld

CAPETOWN, SOUTH AFRICA—The Dutch Reformed Church of Africa has announced it will not send delegates to the third Assembly of the World Council of Churches scheduled to convene at New Delhi, India, in November.

T. F. G. Dreyer, national secretary, said there were several reasons for the Church's decision, but the deciding factor was the conference of church leaders sponsored by the World Council in Johannesburg last December at which the South African government's policy of apartheid (racial segregation) was criticized.

The two other Reformed Churches—the Dutch Reformed Church of South Africa of the Cape Province, and the Dutch Reformed Church of the Transvaal—were reported to be still undecided as to whether or not to attend the assembly in New Delhi.

Christ vs. Isms

LEXINGTON, KY.—Christianity is advancing despite the competition from science, communism, nationalism and secularism, Dr. E. Stanley Jones, noted Methodist missionary-evangelist and author, told ministers from throughout Kentucky.

Speaking at the opening session of the Kentucky Council of Churches' 12th annual Pastors' Conference at First Methodist Church here, Dr. Jones took issue with a published statement made recently by Protestant Episcopal Bishop James A. Pike of California.

The bishop was quoted as saying that Christianity is in retreat.

Dr. Jones said Christianity is advancing. He pointed to a 50-63 per cent increase in church membership during the past 10 years.

Votes Favor Merger

NEW YORK—Local Congregational Christian churches are voting nearly 20 to 1 in favor of becoming part of the United Church of Christ.

By the end of last year, 747-94.8 per cent—of the Congregational churches who voted approved the merger and the ratification of the constitution.

All voting is expected to be completed by June 1.

SCENE FROM NEW TELEVISION SERIES



THIS IS A SCENE from "The Frog Pit," pilot program in a new children's television series produced by the Methodist Television, Radio and Film Commission (TRAFECO). Test showings are being held in six cities to check audience reaction among 9- to 11-year-olds as a guide for making 12 more discussion-drama programs. They are tentatively slated for national release in January, 1962.

First Son



Art by FitzSimmons

by
Dorothy Nelson Anstett

SALLY, swirling frosting over a cake, heard John's key in the door and her spatula clattered to the floor beside her three-year-old son.

"Sally," called John. "We're here!"

He walked into the kitchen, his arm around a boy's shoulders. "Well, here he is—my son, Danny."

Danny was small for fourteen, too thin, his eyes big in his narrow face. Sally couldn't see any resemblance to her husband.

"Hello, Danny," she murmured.

Stevie sprang at his father, and John lifted him high. "Hi there, sport! Here's your big brother. Danny, this is Stevie."

The little boy put his arms out to Danny, who dropped his

worn suitcase and hugged him in shy delight.

When Sally married John, four years before, they hadn't known about Danny. Only a week ago they had learned there had been a child from John's first, short marriage.

"Have you something for two hungry men?" reminded John, looking at Danny with affection.

"Vegetable soup," she said, "and chocolate cake. Do you like chocolate cake, Danny?"

"Yes, thank you," said the boy politely, looking at her steadily with his big dark eyes.

"Come then, everyone," she said. "Sit down and we'll have lunch."

Stevie clung to Danny's hand. "I want to sit by my new brother."

John beamed at his sons. "Fine! Let's set Danny's bowl right next to Stevie's, Sally."

Sally did so without comment, and John looked at her, puzzled. Sally knew he didn't understand her silence, but she wasn't at all happy about having Danny in their home. She almost wished John had never learned of the boy's existence.

John had married at nineteen. Mary, his wife, had been only seventeen. There'd been family interference, too little money, constant quarreling. After five months Mary had run away. She had had her baby without John's knowledge, and when she died and the hospital had notified him, John still didn't learn that he had a son. Margaret, Mary's sister, had raised him, and it was only after the boy had been sentenced to reform school that she'd decided she'd had enough, called John and told him about his son.

Well, if Margaret McElway didn't want a boy who'd been in reform school, neither did Sally Moore! What kind of an influence would he be on Stevie? Sally didn't feel able to cope with a problem child, and she'd tried to tell John that after Danny's aunt called.

"But he's my son," John had said. "I can't abandon him. He's

entitled to a chance, and I must give it to him."

After lunch, Sally showed Danny his room, with its maple furniture. Danny's eyes lighted. "Gee, is this all for me?" He turned to his father. "I had a cot in the kitchen at Aunt Maggie's."

"Wasn't she good to you, Son?" asked John.

A shadow crossed Danny's face. "Oh, yes, sir. She did the best she could."

If she had done the best she could, why had the boy ended up in reform school? Sally wondered. John had insisted that Danny's past was a closed book. His life with them was to be a completely new chapter.

Yet Sally continued to worry. Danny was a model boy. He was neat, polite, never noisy. He'd entered high school a month late, and studied hard to catch up with his studies, spending every evening on homework.

"Do you suppose he's up to something?" Sally fretted to John. "He's too good! When my brothers behaved that well, we knew they were in mischief. And with a boy just out of reform school—"

John's voice was patient. "Sally, dear, aren't you ever going to forget that? He has been exceptionally quiet, but he's just trying to make a good impression. You treat him so coldly I think he's afraid of you. He's not just a stranger, Sally, he's my son!"

"I know, John," she sighed, "And I've really tried. But I do worry about what might happen when he's out of my sight."

"Please try to help him, Sally," John pleaded.

Sally put her arms around him. "I'll try harder, John, honestly I will."

One afternoon Danny came home late from school, visibly nervous. Sally looked at him sharply.

"Where have you been, Danny?"

"I had to stay after school," he answered. "All the kids in my algebra class did."

She turned back to the pie she was baking, relieved. If everyone else had to stay after school . . .

"Too much talking?" she asked. "Or note passing?" When I was in high school I had to write a 500-word theme, 'I Will Not Talk in Class.'"

"Bill Lorimer lost his lunch money," said Danny.

Sally looked at him and frowned. "But why would everyone have to stay in for that?"

The words came out reluctantly, "They thought somebody took it."

Sally's face paled, and she stood staring at him. "Oh, Danny, no!" she whispered.

"I didn't take it!" he declared.

"Did they think you did?" she demanded.

"Well, Bill and I share the same locker."

"Oh, Danny, how could you? After your father brought you here, and we've tried to make a good home for you!"

"I didn't take it," he repeated. "Bill found it in his sweatshirt at basketball practice." His narrow face was white. "But you think I'd take money that didn't belong to me, that I'm no good, and don't belong here with you and Dad and Stevie!"

He turned and ran into the arms of his father, who had just come in the door.

"Whoa, Dan, what's the hurry?"

"I'm leaving," said Danny. "You can send me back to Aunt Maggie or the school or whoever'll take me!"

John watched his departure with dismay.

"What's wrong, Sally?" he asked gravely.

"Oh, John," Sally wailed. "It's all my fault. Danny had to stay after school with the rest of his class because some money was reported missing, and I jumped to conclusions."

John sat down, suddenly looking older than his thirty-four years. "I wish I had told you Danny's story long ago, but I had hoped you'd accept him without it. It's true he made a mistake, but he had a great weight on his mind when he did. He was gradu-

ating from eighth grade, and needed a new suit. His aunt refused to buy one for him, and the principal said he couldn't graduate without it. So Danny stole a navy blue suit off a tailor's rack. It wasn't even new, but the man had had trouble with Danny's aunt, and demanded Danny be punished."

"Oh, John!" Sally's eyes filled with tears. "That poor boy!" She rushed to Danny's room. It was empty. "He's gone, John!"

"Who gone?" Stevie, just waking from his nap, appeared, rubbing his eyes.

"Danny's gone," said his mother, and Stevie's blue eyes opened wide.

"I want Danny!" He started to cry, ran past his mother and out the front door. "Danny! Danny!" he called. Danny turned at the sound of his voice, but continued walking.

"Danny! Wait!" Stevie cried again, darting into the street. Sally heard the whine of tires as she dashed out of the house. Just as the car skidded to a screeching stop, Danny reached Stevie and shoved him out of the way. Stevie, bewildered, cried louder, and Sally rushed to him and picked him up. "There, there, Stevie," she soothed. "You'll be all right." She thrust him into her husband's arms, and turned to Danny.

"Oh, Danny, are you hurt?"

The boy sat up, his face pale, his body shaking. "I'm all right," he said. "The car didn't touch me, but," with a rueful glance at his scattered possessions, "I guess I'll need another suitcase."

"Not for a long time," said Sally. "You're going to stay right here with us. Will you forgive me, Danny, and give me another chance?"

"Forgive you? Gee! There isn't anything I'd rather do than stay here with you and Dad and Stevie."

"Then, Stevie, take your big brother's hand. You're lucky you have such a fine brother."

Both boys grinned at her. John hugged her jubilantly. Now they really were a family!

A Test of Discipleship



"Where the Scriptures Speak . . ." by the Editor

Scripture: John 13:1-5, 12-17, 34-35.

THIS ought to be a very practical lesson for members of Christian Churches who call themselves Disciples of Christ, whether they spell the word with a capital letter or not. The word disciple, like many words, often loses some of its real force and meaning when it is used as a proper noun. The word Christian itself, often becomes simply a name or a title without any reference to its basic meaning. The same is true with the word disciple.

The text of our lesson today gives an account of a meal at which Jesus and his disciples were present "before the feast of the Passover." (John 13:1.) It won't help us to understand the lesson any more fully but I would like to point out the difference in John's account and the one in the first three Gospels. You will recall that Matthew, Mark and Luke all indicate that a Passover meal was eaten. Here, it is a meal prior to that feast. John has the Passover on the following night (18:28).

The only importance for our study today in this difference is that the point of emphasis is a different one. The other Gospels indicate that Jesus is giving new significance to the meal and is establishing a meal which he expects the disciples to keep afterward, following his crucifixion and resurrection. The stress of this lesson is upon something Jesus did.

Before discussing the act which is considered the test of discipleship, there are some other interesting points to notice. Jesus is portrayed as preparing "to depart out of this world to the Father." (Verse 1.) It is

also said that "he had come from God and was going to God." (Verse 3.) Such references as these are not to be interpreted to mean that God is not ever-present in his world. The whole scripture is based upon this fact. Therefore, we are not to assume that Jesus was "going away" to where he and the Father would look back at this earth and people in it.

The concept is of the close personal relationship between the Father and the Son. Everywhere we are taught that Jesus came from God into this earthly life. God is not fleshly or physical but Jesus of Nazareth did live in human form. In the sense that he was leaving this earthly life he was "going to God." It was because he "loved his own who were in the world" that the following events were going to

take place, certainly not because he was going away and leave them.

The devil is portrayed for the real influence that he is. John points out that he had already done his work and "put it into the heart of Judas Iscariot" to betray Jesus. (Verse 2.) The other disciples did not know that the betrayal was going to take place. They had often promised that they would prohibit anything from happening to Jesus.

It is made very significant therefore, that the act of Jesus in washing the disciples' feet takes place under such circumstances. It is a farewell meal for him with his followers. Present is the one who has so misunderstood the purpose of Jesus that he is willing to betray him when he thinks that the cause for which he had followed Jesus in the

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR MARCH 5, 1961

The Scripture

John 13:1-5

1 Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. 2 And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, 3 Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, 4 rose from supper, laid aside his garments, and girded himself with a towel. 5 Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded.

12-17

12 When he had washed their feet, and taken his garments, and resumed his place, he said to them, "Do you know what I have done to you?" 13 You call me Teacher and Lord; and you are right, for so I am. 14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have given you an example, that you also should do as I have done to you. 16 Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. 17 If you know these things, blessed are you if you do them."

34-35

34 "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. 35 By this all men will know that you are my disciples, if you have love for one another."

first place has been lost. None of these immediate facts deterred Jesus from setting a perfect example of discipleship. He "began to wash the disciples' feet." (Verse 5.)

One of the tests of discipleship is humility. This is certainly the point of the foot-washing experience. It was an act normally reserved for servants. If it had been suggested that the disciples, or any one of them, undertake the washing, there would have been an argument. Jesus, whom they all considered their superior, taught the lesson by assuming this responsibility himself.

As he did so often in telling the parables, Jesus gave an interpretation of what he had said and done, after he finished. He asked a rhetorical question, "Do

you know what I have done to you?" (Verse 12.) It is quite obvious that he knew they did not understand what he was doing. Then he told them. He is Teacher and Lord. If such a person is willing to wash the feet of others they ought also to be willing. (Verse 14.) Then he makes it definite: "For I have given you an example, that you also should do as I have done to you." (Verse 16.)

It is certainly true that humility is the lesson which he was seeking to teach. I suppose we ought to mention that there are devout Christians who believe that humility can best be taught by keeping up this outward practice of washing one another's feet as a religious ceremony. The writings of such churches are

full of phrases like "New Testament Christianity."

The memory selection is a familiar one, of course. The disciples knew the commandments well. Jesus now adds a new one, "That you love one another." (Verse 34.) It is a natural outcome of the experience we have just studied. They would have to love one another and have respect for one another in order to wash one another's feet. The outward experience taught humility. The love shows "that you are my disciples." So, whether we perpetuate an outward symbolism or not, the one thing we must be sure to do is to express the love and the humility. They are hard tests for some but we trust that they are easy for many.



Meaning for Today

by John Park Winkler

THE condition for happy, profitable association of people with one another is love. This is a part of God's universal moral law. It was true before Jesus was born and it remains true today. Jesus' life and teachings were a revelation of this fact. The commandment to love was new only because men had not grown in their understanding of the will of God to the state where they realized it's truth.

Jesus' commandment to love is more than a legalistic requirement. We do not love by command in this sense. In fact if we are required to love someone it becomes extremely difficult if not impossible. Christ imparts to us a self-giving spirit which is the true basis of love.

Jesus did not advance a set of theories about love. Instead he put love into practice by a life

devoted to unselfish service of others. Our task is to make practical application of this spirit daily.

Love is a personal relationship. Jesus demonstrated the highly personal nature of this relationship by washing his disciples' feet. Love is not demonstrated by loyalty to a set of ideals or principles. Love can be seen only in our relation to persons. For example a white person may be very idealistic on the subject of race relations and yet have no love for the Negro or the Mexican. It is easier for us to think of our religion in terms of ideals than it is to assume the role of a humble servant of others.

The need for the new commandment of love is very evident today. This week a group of self-styled American Nazi demonstrated in New York City

against the motion picture "Exodus." Their group is based upon a hatred for the Jewish people. This type of feeling exists not only between individuals but also between racial and national groups. Those who possess such feelings of hatred have no concern for the well-being of those in the despised group. The love which Christ would have us follow is a genuine concern for the well-being for others which finds its expression in unselfish service. Whenever we put love first we will have a high evaluation of our fellowmen.

Because of this understanding of love as self-giving service the major responsibility for human compassion rests upon the followers of Christ. Adherents of other religion may sit in meditation while their brother or neighbor starves. As Christians we can not do this. Our faith in Christ demands that the hungry brother be fed. The orphanages in Korea which have been established and supported by American servicemen and women are a tribute to the way this practical aspect of our religious faith become central in our thinking.

Safeguards for Liberty



—Photo courtesy of John Hancock Mutual Life Insurance Co.

PRESIDENT Eisenhower was the first chief executive to be affected by the 22nd amendment of our Constitution.

One of our safeguards for liberty, this amendment states, "No person shall be elected to the office of the president more than twice, and no person who has held the office of president . . . for more than two years . . . shall be elected to the office of the president more than once."

This is only one of the ways in which the written law of our land protects us . . . yet when the Constitution was adopted in 1788, Alexander Hamilton called it a "shilly-shally thing of milk and water which can not last!"

Almost two centuries have passed since Hamilton made his prediction . . . and the Constitution has stood up through the years with comparatively few alterations. We owe this to the care and effort exercised by its authors.

Our founding fathers were very much concerned with the requirements of the people who would lead our country . . . the senators, representatives, and especially presidents and vice-presidents.

Did you know that no person can be elected to the House of Representatives unless he is 25 years or

older . . . has been a citizen of the United States for seven years . . . and lives in the state which he will represent?

Every senator must be at least 30 years old . . . and a citizen of this country for nine years.

A large section of the Constitution is devoted to the subject of the presidency. The foresighted authors did all they could to assure that each chief executive would have the maturity, wisdom, and love for our country he would need to do an outstanding job.

A presidential candidate must be at least 35 years old and a natural born citizen of the United States.

One little-known item is that the president and vice-president serving the same term cannot both come from the same state.

Our Constitution leaves little to chance. It covers everything from requirements for the presidency to laws governing small financial disputes.

Were you aware that you're entitled to trial by jury for any dispute involving \$20 or more? To some this may seem an insignificant amount . . . but the fathers of the Constitution felt it was nothing to sneeze at!

And did you know that the president of the Senate usually has no Senate vote? The vice-president holds this office and cannot cast a ballot unless the senators are equally divided on an issue.

The authors of the Constitution also saw fit to give any state the power to declare war if invaded . . .

The Constitution and Its Amendments

but to refuse any two states the right to join together, forming one new state.

Beyond this they gave the Constitution "within itself a provision for its own amendment," making it a document which George Washington said in his farewell address "has a just claim to your confidence and support."

There are 22 amendments to the Constitution which have been added since 1788 . . . 22 more reasons for the people of our nation to respect the Constitution and the men who authored it.

Among these is the famous fifth. "I stand on the fifth amendment," is a statement heard often in the past few years. What does it mean?

"No person . . . shall be compelled in any criminal case to be a witness against himself . . ." This, the fifth amendment clearly states—while also incorporating the famous "double jeopardy" and "due process" clauses—"No person shall . . . be subject for the same offense to be twice put in jeopardy of life or limb . . . nor be deprived of life, liberty or property without due process of law."

This is just a part of the United States Constitution . . . explaining a few of its safeguards for liberty. And to think that during the battle for its ratification . . . one "far-sighted" gentleman predicted the new government would be as bad as the Spanish Inquisition. "Racks and gibbets," he shouted, "may be amongst the most mild instruments of their discipline!"

This article provided as a courtesy of the John Hancock Mutual Life Insurance Company, publishers of a booklet relating to the U. S. Constitution.

SCHOOL DESEGREGATION

by Robert A. Fangmeier



AMERICA'S racial-cultural revolution, school desegregation, continues slowly but obviously toward the goal of full educational equality for all students regardless of race.

As the seventh anniversary of the Supreme Court decision (March, 1954) nears, New Orleans has replaced Little Rock in the troubled headlines but Houston and a score of other communities had records of peaceful and thereby relatively unpublicized compliance with the law.

Southern School News was able to report at the end of 1960 that of the seventeen states and the District of Columbia affected by the 1954 decision some desegregation had taken place in all but: Alabama, Georgia, Mississippi and South Carolina. In Atlanta, Georgia, schools are under court order to commence token desegregation in September of 1961.

Public schools in the South now provide classes for 195,625 Negroes with whites, 14,605 more than last year, which is about 6.3 per cent of the 3,097,534 Negroes enrolled in the areas affected by the Supreme Court decision. White enrollment in these states totals 10,165,246. Of the 6,664 school districts, 2,839 bi-racial in character, 777 have been desegregated.

As desegregation moved from the border states into the deep South, the Courts appear to have established constitutional boundaries for compliance with the Supreme Court decision. Observers feel that "Judging from cases decided within the past six months, the best a segregation-minded school board can expect is the so-called 'Nashville plan':

a grade a year, beginning in the first grade.

"On the other extreme, a board not in the Deep South, or one reluctant to initiate any form of desegregation, is likely to have a general immediate desegregation ordered." It seemed also that any sort of "interposition" approach by Southern States would be disapproved by the Courts. At the same time the complexity of the problem was being recognized as lower courts took account of the Supreme Court's directive that implementation should be "characterized by a practical flexibility in shaping its remedy." Whether this counsel of flexibility would result in some new pattern for the states in the Deep South remains to be seen. But any pattern probably would assume the willingness of the states to cooperate with the inevitable movement in the direction of equal educational facilities for all children.

Meanwhile, churchmen were joined by business and civic leaders in many southern communities in seeking to provide a harmonious and responsible answer to the problems of this racial-cultural revolution. Why, for instance, does New Orleans experience an agonizing period of resistance while comparable Houston does not? Both cities before the fact appeared ready to adjust to the new situation. New Orleans even had voted in a moderate school board member just prior to desegregation.

One factor working against a harmonious resolution of the problem in New Orleans was organized and sustained pressure

against desegregation by out-of-city elements, including the Governor and the State legislature. Houston was able to move forward without comparable outside pressure. Houston, learning a lesson from Little Rock, also forbade gatherings within three blocks of desegregated schools. New Orleans permitted hecklers to gather closer to the schools on the theory that the right of protest was likewise fundamental.

In this entire racial-cultural revolution the problems now confronted in the South raised questions for Christians everywhere. Whether Christians are committed in principle to a desegregated society or simply to the maintenance of law and order, it is becoming apparent that the organized and articulate voice of the church is required for responsible community action.

The school desegregation crisis affects the South today but tomorrow Christians must face the demand for housing desegregation in the North. In many communities, North and South, violent extremes opposing racial progress are able to stain the reputation of a whole people because of vigorous action that is unrepresentative, as it apparently was in New Orleans and Little Rock. The quiet concern of the moderate majority often was hardly audible in the days of crisis in these two cities. As the racial-cultural revolution continues in the United States, Christians would appear to have a mandate to inspire and help organize the voice of justice and reason so that it is heard in uncompromising terms before the days of crisis arrive.

NEWS

of the Brotherhood

17 Churches Listed

Chain of Prayer For Feb. 26 Week

INDIANAPOLIS—The following Christian Churches are participating this week in the Chain of Prayer, a round-the-clock prayer vigil, sponsored by the Department of Evangelism, The United Christian Missionary Society:

February 26—

First Church, Leavenworth, Kan., Clayton W. Hildebrand, minister.

Central Church, Lexington, Ky., L. R. Smith, minister.

February 27—

First Church, Canon City, Colo., Lloyd R. Sparks, minister.

Oakland Church, Topeka, Kan., Robert R. Porter, minister.

February 28—

First Church, Bay City, Texas, Thomas A. Plumbley, minister.

Cedar Memorial Church, Davenport, Iowa, David F. Lehr, minister.

First Church, Russellville, Ark., B. D. Nisbet, Jr., minister.

March 1—

Pennsylvania Avenue Church, Oklahoma City, Okla., Curt Tull, minister.

Central Church, Granite City, Ill., James R. Craddock, minister.

Wilson Avenue Church, Columbus, Ohio, Kenneth W. Coy, minister.

March 2—

First Church, Macomb, Ill., Robert M. Hall, minister.

First Church, Charleston, S. C., W. C. White, minister.

March 3—

First Church, Anadarko, Okla., Cecil E. Berry, minister.

Christian Church, Elkhart, Iowa, Charles Kilborn, minister.

First Church, Fresno, Calif., Richard E. Brown, minister.

Christian Church, Taylorstown, Pa., Arthur J. Markley, minister.

March 4—

Church of Christ, Hicksville, Ohio, Luther B. Norris, minister.

Reach Evangelistic Goals

AZUSA, CALIF.—Mr. and Mrs. Ray Snodgrass recently completed a visitation and preaching meeting here at First Christian Church, all goals reached. The church also participated in the Chain of Prayer.

Kirtley to New Post



—U. S. Army Photo

CHAPLAIN (Col.) Edwin L. Kirtley, a Christian Churches minister, has recently returned from Korea and been assigned duties at Fourth U. S. Army Headquarters, Fort Sam Houston. A graduate of Phillips University, Enid, Okla., Chaplain Kirtley was the founder of the first full-time Army religious retreat program.

Victory Sunday Observed At Lufkin, Texas, Church

LUFKIN, TEX.—Victory Sunday was observed here at First Christian Church Jan. 29 with a special service. The celebration honored the final payment on the present \$300,000 building program.

W. A. Welsh, East Dallas Church minister and former minister here, brought the sermon on the theme, "They Had a Mind to Work." Lloyd Mottley, host minister, presided and recognized the leaders in the building project.

Kester Denman, board chairman of the local church, congratulated the congregation on its achievement of paying the building debt in six years. Mr. Denman appointed a building committee for a new parsonage and youth activities building. Jim Simpson, youth worker of the church, read the Scripture.

Visitors were present from the churches of Nacogdoches, Jacksonville and Crockett. Don Brice, Nacogdoches minister, gave the prayer. The Lufkin and Nacogdoches churches are experimenting the exchanging of joint evening worship services on the fifth Sundays during the year.—ROBERT D. MATHENY.

Disciples Institutional Chaplains Fellowship

INDIANAPOLIS—Formation of a fellowship or association of institutional chaplains of the Christian Churches came nearer to being a reality as the result of a recent meeting in Kentucky.

A steering committee met last month at Madison Avenue Christian Church in Covington to give consideration to the formation of a fellowship or association of institutional chaplains who are members of the Christian Churches.

Action has previously been initiated during the 1960 Louisville Assembly of the International Convention of Christian Churches.

The committee discussed the purpose of a fellowship of institutional chaplains, possible organizational structure, membership, annual activities and name of fellowship group.

One of the biggest problems was the matter of public relations and interpretation to the local church, according to Thomas Wood, executive director of the ministerial services section of The United Christian Missionary Society.

He and Mrs. Betsy Collins, also of the national staff, are aiding the group, and were present for the meeting.

Those on the steering committee from the institutional chaplains were Mrs. Floyd Faust (Grant Hospital, Columbus, Ohio), Oren Ned Reneau (West Virginia Industrial School for Boys), Lea Earl Acuff (Eastern State Hospital, Knoxville, Tenn.), and Charles Nelson (Muscatatuck State School, Butlerville, Ind.).

Name agreed upon for the organization was "Association of Christian Churches Institutional Chaplains" (ACCIC). The steering committee will recommend this name to the meeting of the chaplains to be held at the Kansas Assembly of the International Convention, Sept. 29—Oct. 5.

The committee also will recommend that membership include active members who are active chaplains employed in an institution and associate members who are those interested in promoting the goals of the group.

Eugene S. Briggs
Completes 23-Year Service

Third Phillips President Retires

ENID, OKLA.—When Eugene S. Briggs stepped down from the presidency of Phillips University on Feb. 1—his 71st birthday—he left behind him a trail of 23 years' notable achievement and gathered about him thousands of friends in this community and far beyond it.

At a banquet staged by Enid civic clubs, 450 citizens paid tribute to Dr. Briggs. He was described by the vice-chairman of the university's board of trustees as "an ambassador-at-large for the whole community."

In a speech before presenting Dr. Briggs with the surprise gift of a 1961 Oldsmobile, William W. Musser, Jr., expressed appreciation for the "tremendous asset" which the former president has been to the community and the university.

Serving Phillips as president for a longer period than either of his two predecessors, founding President E. V. Zollars and I. N. McCash, Dr. Briggs has been described as Phillips' "builder-president" because of the many campus improvements which have been made during his tenure.

Since 1938, when Dr. Briggs took the reins as Phillips' third president, the university has grown from six inadequate buildings with less than 500 students and 35 faculty members to its present strength of nine new buildings, over 1,200 students, 74 faculty members and an administrative staff of 45.

The budget has rocketed from \$153,200 to \$1,250,000 per year. Among the new buildings is the ultra-modern auditorium which was named in honor of Dr. Briggs. The auditorium seats 1,400 and houses the central heating plant for the campus.

During Briggs's administration the endowment of Phillips has been increased by over one million dollars to the present endowment of \$1,672,962. Property value has increased from \$375,149 in 1938 to the present \$4,274,033.

At the "appreciation banquet" the principal speaker was Edward G. Barry of Little Rock, Ark., a commercial sales manager of the Arkansas Power and Light Company and Briggs's long-time friend who, like Briggs, is a past president of Lions International.

Barry called attention to the importance of the administration of President Briggs. He declared: "The seeds planted by Gene Briggs have borne the golden grain for others to harvest."

Among several presentations at the banquet were plaques honoring

the retired university president for his leadership in the YMCA since 1948 and for his service to the Boy Scouts.

He was also given bound volumes of personal letters to the Briggses from friends all over the world. A musician and artist, Mrs. Briggs is much loved for her gracious labors as campus "first lady." She instituted the Cosmopolitan Club, an organization for students from other lands. She has served as a "second mother" to these students from many countries.

The Briggses have a son, a daughter and six grandchildren. The son, William B., is employed by an aircraft company and lives in Washington, D. C. The daughter, Sue, is the wife of Tom Montgomery, an engineer, and lives in Oklahoma City.

A native of Howard County, Mo., Dr. Briggs received undergraduate degrees from Central College and the University of Missouri. He received his M.A. degree from the

latter before completing his Ph.D. degree at Teachers College, Columbia University.

Dr. Briggs began his career as a science teacher in Moberly, Mo. He served various Oklahoma schools before he became president of State Teachers College at Durant, Okla., in 1928—a post he held for five years. After service with the Missouri State Department of Education, he became president of Christian College, Columbia, Mo., where he served from 1935 until his appointment as president of Phillips Feb. 1, 1938.

Beyond his campus duties, he has carried major responsibility for various organizations and professional groups. He is a director of the Christian Board of Publication, the Home State Life Insurance Company and of the National Conference of Christians and Jews.

In 1948 he was brotherhood week chairman for the state of Oklahoma and he has been vice-president of the Oklahoma Advisory Committee on Civil Rights. He is also a member of the new State Council on Civil Rights. In 1951 he was inducted into the Oklahoma Hall of Fame.

As he retires, Dr. Briggs will be more active in his capacity as president of the National Investor's Life Insurance Company, which has headquarters in Oklahoma City. Dr. and Mrs. Briggs are living at 1401 Sherwood Lane.

Dr. and Mrs. Briggs and New Car



DR. AND MRS. EUGENE S. BRIGGS, leaving the banquet hall where they had been honored and prepare to enter their 1961 Oldsmobile, a gift of many friends. Hallie G. Gantz, formerly of Tulsa, Okla., is Dr. Briggs's successor.

—Baptism as Putting on Christ

(Continued from page 5.)

upon them as holy and sacred—nothing degraded in them.

A mother embraces her child whether baptized or not, whether she is Roman Catholic or Protestant, and as she holds that precious little bundle of life she does not need knowledge of theology or literary eloquence. She does not need someone to tell her that her baby is not a monster, a demon, and evil from the foundation of the world.

All the ritual in one church and the creed in another are no match for a mother with a baby in her arms!

I think some of us dwell too much on the depravity of Adam and not enough on the manner in which we ourselves miss the mark.

• • •

The baptismal symbol is a proclamation. It says something to you; it says something for you. You recognize that you are a child of God and the act declares it.

Ceremony does not create you a child of God; it declares that you realize you are a child of God. It does not make the fact; it only reveals and declares it.

If water and words made the fact, that would be magic. The ordinance can only appropriate what is already a fact. It can only speak about what already is true.

It can say something to you about what has taken place in your life. It can say something for you about what is going on within you. It says that you have clothed yourself as a follower of Jesus Christ; you are a child of God come of age; you are rising to walk in the new life.

This is what the ceremony manifests: a putting on the role in life of one who knows his inheritance of the kingdom of heaven.

There is a sense in which the baptismal act makes a person a child of God, but it is only in the same sense that a coronation makes a king a king. He is already a king before he is crowned.

It is the same thing we do sometimes in installing a minister in a local church. He is already a minister of the local church or he never

could have been installed. A coronation or installation ceremony is simply an authoritative act of some group declaring some fact to be a fact.

The rite of "baptism" makes a child of God in the same sense that an inauguration makes a president. He is already a president. He already knows he is a president. It is being publicly declared that he is president in his inauguration.

The president publicly accepts the responsibilities and privileges of the presidency. He *puts on* the presidency.

This view has the Christian merit of saying that there is a kingdom, not only for a few who were called, but for all mankind. This is the protest that the New Testament always makes against the idea that Christianity is for the few.

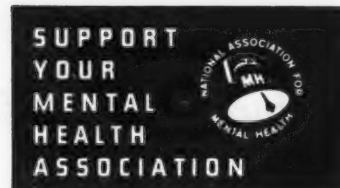
Christ is God's universal declaration of redemption. He came that all might know the love that saves.

The baptismal ordinance is a recognition that you are a child of God. You may look on some human derelict, who is stumbling blindly through life, and think he is not a child of God. But he is a child of God. *If he only knew! And if he only professed it!*

You, having put on Christ, are a child of God and know it. You have said you knew it in Christian baptism.

This ordinance also proclaims the Church. It says something about the redemptive society. Humanity joined to Christ under God forms the Church.

The function of the symbolic action is to acclaim the distinction between those who accept their Christian covenant and those who do



not. It is the separateness between the Church and the world.

Baptism is important because the invisible is important and should be symbolized. Like the flag of our nation symbolizes the nation, baptism is a rallying point of the Church.

It is important because it is the token of the Universal Church. It is exclusively the property of no sect.

Even those who differ from us in ordinances (sacraments?), church government, creed, and many deviant things, have become baptized when they put on Christ as our brothers in Christ.

Baptism is important because it is a command, an ordinance. It is not some conventional arrangement, sometimes convenient and sometimes not, agreed on among us to remind us we are children of God. With Christ we adopt it as the signal to the world that we have realized and accepted the authority of Christ.

So the baptismal act, which is a symbol that stands for putting on Christ, is like a warranty deed to a piece of property.

It says, "God created you; God sustains you; God loves you; you came of age in acceptance of Christ; the kingdom of heaven is yours; you will die and you will rise again."

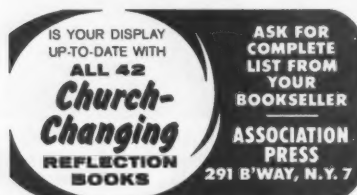
May I appeal to the reader not to lose that deed. Do not lose the token of your inheritance!

Let us each and all keep the significance of our baptism with us day by day. Let us be always putting on Christ.

HIS AIM

by Dorothy Lawson

May the dividing wall of prejudice
Be destroyed through Christian oneness
By all who have truly seen his light.
May we think of our brothers with kindness
And help them, whoever they are,
Whatever their plight.
May the walls of envy, hatred and malice
Crumble and fall in his name.
Then the love of God will lift up and balance
Our hearts in togetherness,
His aim.



Ella Williams Serving Among Cuban Refugees

MIAMI, FLA.—Miss Ella L. Williams of Indianapolis, Ind., coordinator of Relief and Rehabilitation Services for United Christian Missionary Society, is serving here among 40,000 newly arrived Cuban refugees.

Miss Williams is on loan to the Cuban Refugee Emergency Center in Miami as a special representative of Church World Service, relief and rehabilitation arm of the National Council of Churches.

A serious breakdown in basic living standards in parts of the Miami and Dade County area is feared unless permanent housing and employment are provided. A number of the refugees will need to be resettled elsewhere. CWS is assisting in such resettlements and in coordinating the work of four rehabilitation agencies.

The Cuban refugees have been assisted by the Spanish-American population of the Miami area, which numbers about 70,000 residents. The size of the incoming group, however, has stretched beyond reason the facilities of the private Spanish-American community of Miami.

Cubans leaving their country are allowed to bring out only five dollars. The Florida Council of Churches has been helping with

emergency food, clothing and shelter arrangements.

Miss Williams reports that the Florida State Employment Service has opened a registry office to process basic information about the refugees. A large number of the refugees are well educated. Miss Williams notes that a typist (one of the Cubans) in the CWS office is a university graduate with a number of years' experience in the practice of law.

Miss Williams' work is supported by contributions to the Week of Compassion and to Unified Promotion, which shares in the support of The United Christian Missionary Society and Church World Service.

William D. Hall Speaks For "Missions Weekend"

HOUSTON, TEXAS—William D. Hall, associate professor of missions at Brite College of the Bible at Texas Christian University, spoke at morning and evening services here at Southeast Christian Church on Jan. 22.

Mr. Hall spoke as a part of a "Missions Weekend" program sponsored by the World Outreach department of the church. George Cave is chairman of the department.

Emil H. Bunjes, Jr., is minister of Southeast Church.

Disciples Elected by S. C. Inter-Church Body

COLUMBIA, S. C.—Neal Wyndham, minister of First Christian Church here, was recently elected secretary of the Christian Action Council of this state.

E. J. Wimberly, also a Disciple, was elected as denominational representative on the board of governors and Jack Russell, executive secretary of the Christian Churches of South Carolina, was also elected to the council's board of governors.

Christian Missionary Fellowship Annual Meeting

C.M.F. to Meet May 17 And 18 in Aurora, Ill.

AURORA, ILL.—The twelfth annual meeting of the Christian Missionary Fellowship will open here May 17 in First Christian Church.

Featured speaker on May 18 will be Dr. Eugene Nida, linguist on the staff of the American Bible Society.

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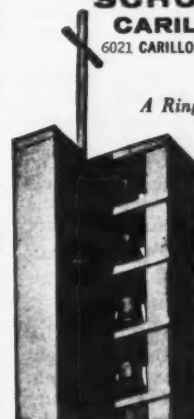
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NORWOOD DWAIN ACKER was ordained to the Christian ministry at First Christian Church, Fremont, Neb., on Dec. 18. Participants in the service included (standing from left): Doctor Raleigh J. Peterson, dean of Cotner College; Lawrence L. Williams, acting executive secretary of the Nebraska Fellowship of Christian Churches; Tom Willison, president of the church board; Orville Stanton, Wallace Lille, Robert Saylor, Robert Beckwith and William Gunther, elders of the Fremont church; D. Wright Lunsford, minister of First Church, Omaha, Neb.; Dr. Stephen J. England, dean of The Graduate Seminary, Enid, Okla.; E. Phil Dubbs, minister of the church.

CAMPUS COVERAGE

NBC Radio to Feature Culver-Stockton Choir

CANTON, MO.—The Culver-Stockton College choir has been invited to appear on the National Radio Pulpit heard each Sunday on the National Broadcasting Company affiliate stations during the month of March.

National Radio Pulpit is the oldest network religious program and Dr. Ralph W. Sockman serves as the preacher. The C-S choir will present ten hymns and five anthems during March, which will be tape recorded and sent to New York.

The invitation was extended to the Culver-Stockton choir after the program's audition committee heard the choir's recent long-playing record release, "The Chapel Choir Sings," recorded in St. Louis during the choir's tour there last spring.

\$250,000 to Bethany For Science Building

BETHANY, W. VA.—Bethany College has received a \$250,000 gift for a new science building which will cost in excess of \$500,000, Dr. Perry E. Gresham, school president, announced here recently.

The grant is conditional on the college's raising a like amount. The donor, a long-time friend of the college, has requested that his name not be announced until the matching funds are secured.

Ground breaking is expected to take place within the current 1960-61 academic year, and the target date for the completion of construction is 1962, Dr. Gresham said. The three-story building will provide laboratories, classrooms and offices for chemistry physics and mathematics.

"Bethany College feels its responsibility," Dr. Gresham said, "and is eager to provide the most adequate science and research facilities for education of young people. The modern world has a growing awareness of the need for teaching the fundamentals of science. We are living in a scientific age."

Transylvania Teacher

LEXINGTON, KY.—Dr. Alan B. Brinkley of Tulane University will join the faculty here at Transylvania College in September as associate professor of philosophy.

Pilot Study on Women Seminary Students at College of the Bible

LEXINGTON, KY.—The College of the Bible here, along with Union Theological Seminary and Yale Divinity School, has been selected for a pilot study on women seminary students.

Conducting the study is Mrs. James D. Wyker, under the sponsorship of the United Church Women, an agency of the National Council of Churches of Christ in America.

Mrs. Wyker interviewed twelve women at the Seminary who are candidates for the M.R.E. and B.D. degrees. After a series of personal and group meetings with the women she hopes to discover the reasons why women enter full-time Christian vocations, why they are taking graduate courses and in what particular fields they are interested.

Major reason for the study, Mrs. Wyker said, is the fact that, while the number of women employed in industry and the professions is steadily growing, those interested in church professions are comparatively few.

In addition to interviewing the seminary students, Mrs. Wyker will talk with ten ordained women preachers. Each was chosen by her denomination as exemplifying a successful ministry. Miss Mary Ellen LaRue, minister of the Millburg, Christian Church, Benton Harbor, Michigan, represents the Christian Churches.

Students taking part at The College of the Bible are Sylvia Edwards and Ellen Frost, Roanoke, Va.; Donna Hoyt, Colorado Springs, Colo.; Carol Moore, West Plains, Mo.; Darlene Coleman, Cameron, Mo.; Diana Martin, St. Louis, Mo.; LaVerne Smith, Watkinsville, Ga.; Mrs. William K. Sturgess, Kirkwood, Mo.; Mrs. Stephen Ginn, Midway, Ky.; Frances Rhodus, Paint Lick, Ky.; Myra Owen, Butler, Ky.; and Marilyn Digweed, Lexington, Ky.

Osborn's Book Into German

INDIANAPOLIS—Ronald E. Osborn, dean of Christian Theological Seminary here, has recently received copies of the German translation of his book, *The Spirit of American Christianity*. The German title is *Der Geist des Amerikanischen Christentums*.

TCU Receives Bequest Of Over Half Million

FORT WORTH—A bequest with an estimated value of more than half a million dollars has been received here by Texas Christian University, Chancellor M. E. Sadler has announced.

The gift came from the late Miss Lula Haywood of Llano.

Trustees of the estate have not gone far enough to know the exact amount of the bequest but they have estimated total value at between \$500,000 and \$600,000, Dr. Sadler said.

To be used as an endowment, income from the gift will provide financial aid to "worthy and needy young people of Texas who enroll at TCU."

Under the terms of Miss Haywood's will, the bequest will honor her parents, J. M. and Mary Haywood, and her sisters, Misses Pearl and Edna Haywood.

Fred Craddock to Phillips' Faculty

ENID, OKLA.—Fred B. Craddock, formerly of Columbia, Tenn., began teaching duties in February as a member of the undergraduate Bible college faculty of Phillips University. He is assistant professor of New Testament and doctrine.

Mr. Craddock received the bachelor of arts degree from Johnson Bible College, Johnson City, Tenn., in 1950 and the bachelor of divinity from Phillips in 1953. He is now a candidate for the doctor of philosophy degree from Vanderbilt University.

The new professor comes to the teaching post from the pastorship of Central Christian Church at Columbia, Tenn. The church there has just completed a new \$75,000 educational building. He was vice-president of the Tennessee State Convention of Christian Churches in 1959.

Honor Comes to Hiram

HIRAM, OHIO—Hiram College was one of 50 small liberal arts colleges mentioned in an early December issue of *TIME MAGAZINE* as being "little known—but good."

The article refers to "Ohio's strong little Hiram College, which sends 80 per cent of its students to graduate schools, and gives only three courses at a time to encourage more intensive study." Hiram's "3-3 Study System" will be launched in the fall of 1961.

The article states that most of the 50 colleges were church-founded.

MOTION PICTURE REVIEWS

THESE REVIEWS of current motion pictures are provided by the Protestant Motion Picture Council, in cooperation with United Church Women and the Broadcasting and Film Commission of the National Council of Churches of Christ in the U. S. A.

EXODUS

(Otto Preminger Production. United Artists Release)

In many ways an inspiring drama, while at times quite propagandistic, the story is one of courage and resourcefulness, involving freedom and the struggle for it, thus enlisting the audience's interest and sympathy. It is based on Leon Uris' novel, concerning European Jewish refugees interned by the British on Cyprus in 1948, and not allowed to proceed to Palestine.

The story is concentrated on several persons representing various groups determined to sail on a weather-beaten old ship, thus creating an international incident. It follows them through their experiences on the ship "Exodus," in Israel, in the conflicts between the Jewish parties—moderate and terrorists—the decision of the UN to partition Palestine, the Arabs' opposition to the influx of refugees and that of Israel to be the State guaranteed by the Balfour Declaration.

Against this historical background move some real people, the drama of violent war, the cause of freedom, beginning in an open flame, growing with the sound of battle and ending in the proclamation of the new State. This stirring film is intensely presented on the whole, though not always acted with equal intensity.

HAND IN HAND

(Helen Winston Production. Columbia Release)

An appealing British drama about two eight-year-old children who find much happiness in their sham world of imagination and fun, until another child with a mind distorted by adult intolerance makes an issue of their differences because the boy is Roman Catholic and the girl Jewish.

Beautifully and simply told, this is not a preaching or proselyting lesson, nor an inquiry into differences, but a plea for love and understanding. It also points to the fact that, left to themselves, children do not hate.

Fine musical score, expert direction and beautiful settings contribute to the unity of good taste in the whole production.

THE WACKIEST SHIP IN THE ARMY

(Columbia)

What seems at first to be a ridiculous story becomes one which may not be beyond possibility when one scans the annals of Pacific warfare in World War II.

In 1943, a Navy officer is borrowed by the Army to take over an old schooner from Australia to Port Moresby, New Guinea, to deliver a spy. It has an untrained crew and the officer is ready to refuse the order when, one thing leading to another, the expedition becomes a heroic adventure against Japanese strategy in a wide attack.

There is little actual combat fighting, the fellowship and camaraderie of the men, their willingness to do the impossible are emphasized. It is clever war drama with some comedy natural to the events. One knows nothing will ever turn out the way it was planned. This provides amusing suspense.

GOD SPEAKS TO ME

God spoke to me at break of day.

I prayed, "In this day, just begun,

Dear Lord, I pray thy will be done:

God said, "Take your will out of my way."

—Frances Brundie



From the Bible, for a child

This little book, compiled by Abigail G. Randolph, is a delightful and inspiring collection of Scripture and Scripture stories, designed for parents to read to young children. Beautifully illustrated, sturdily bound, 48 pages — a lovely gift for any child. Price, postpaid, 75 cents each, \$7.50 per dozen. Order direct from

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Lenten Reading

Love is a Spendthrift

Meditations for the Christian Year

By PAUL E. SCHERER

"Paul Scherer has no peer in putting the word of God into words that waken us with their penetration and haunt us with their beauty."—RALPH W. SOCKMAN. Full cloth binding, ribbon marker. \$3.75

Heart in Pilgrimage

A Study in Christian Prayer

By REGINALD CANT

The Harper Book for Lent, 1961. "Speaks directly to the men and women who are looking for some pattern of faith which will enable them to live with dignity and serenity in a confused world."—W. NORMAN PITTENGER. \$2.50



Centuries

By THOMAS TRAHERNE (1637-1674). A 17th century poet reflects on the bounty of God and the miracle of existence. \$3.50

Christian Holiness

By STEPHEN NEILL. "Should bring inspiration as well as illumination."—HENRY PITNEY VAN DUSEN. \$3.00

Jesus of Nazareth

By GUNTHER BORNKAMM. "Much the best presentation of Jesus that we have."—AMOS N. WILDER. \$4.00

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Laymen Elected to Leadership in BCE

INDIANAPOLIS, IND.—The Board of Church Extension recently announced the election of two prominent church laymen to positions of leadership.

Robert Merricks, a member of First Church, Charleston, W. Va., an attorney, has been elected chairman of the board and Harold M. Doolen, an elder in Central Church, Billings, Mont., and president of the Western Construction Equipment Co., was elected vice-chairman.

Both men were elected to office by their fellow directors during the board's December meeting and for one-year terms which began Jan. 1.

Florida Churches Hold State Planning Council

Nearly 50 leaders of Florida Christian churches met at the Silver Springs Conference grounds Jan. 10-11 for the annual sessions of the state planning council.

The sessions began with a luncheon meeting of the state convention program committee on the 10th, and concluded with a meeting of the executive committee of the Florida Christian Missionary Society.

Guest leader for the meeting was Al Holt, assistant executive secretary of the Department of Christian Education, United Christian Missionary Society.

Two committee reports receiving special attention from the executive committee were those of the evangelism and the new church committees, because of their emphasis during the Decade of Decision when Florida Disciples hope to establish 50 new congregations in the state. —MABEL HENDRICKSON.

School of Missions Held At Moundsville, W. Va.

MOUNDSVILLE, W. VA.—First Christian Church here held a school of missions Jan. 8 through Feb. 5. Theme of the study was "Into All the World Together" and the class units were taught by Harold Doster, Mrs. Elmer Resseger and Mrs. Dale Parks. Filmstrips and other visual aids were used in each class.

The Christian Education department, World Outreach department and Christian Women's Fellowship sponsored the school. Charles L. Brooks is minister of the church.

Finance Campaign Is Completed Successfully

MONROE CITY, MO.—Members of the Christian Church here have recently completed a successful finance campaign for the erection of a new education wing.

The pledging period was conducted under the direction of Roland Sheafor, vice-president of the Board of Church Extension. Robert Maddox served as campaign chairman and Mrs. Lee Cary as campaign secretary.

Present plans call for a groundbreaking this spring.

Eighty per cent of the congregation participated in the planning and work of the campaign and 170 attended the campaign dinner.

J. R. Henderson is chairman of the board and Deane K. Lierle is the minister.

Building Site Given To New Congregation

MOUNT RAINIER, MD.—On Dec. 4, the Christian Church here presented to the University Christian Church congregation the deed to the property where this new congregation will erect its new building. The Mount Rainier church paid 69 per cent of the total cost of \$59,351.71 for the new site.

Wm. J. Winslow, Jr. Ordained to Ministry

AMES, OKLA.—William J. Winslow, Jr., was ordained to the Christian ministry here at the Christian Church on Dec. 4.

The installation sermon was preached by Dr. C. K. Thomas of The Graduate Seminary; the ordination prayer and charge to the minister were given by Dr. R. G. Martin, of Phillips University College of the Bible; and examination of the candidate was by Dr. LeRoy Hay of The Graduate Seminary, all of Enid, Okla.

Mr. Winslow, a veteran of the U.S. Navy, received the A.B. degree from Phillips University in 1958 and is scheduled to be awarded the B.D. degree from The Graduate Seminary in May.

● DURHAM, N. C.—When a Protestant Council on Scouting was organized here recently, Lonnie B. Scarborough, minister of Holloway Street Christian Church, was elected chairman. He served as Kentucky Protestant Council chairman during his ministry in Lexington.

Bible Readings

March

DAY	BOOK	CHAPTER
1	Matthew	21:23-46
2	Matthew	22:1-22
3	* John	13:1-20
4	* John	13:21-38
5	Sunday	Matthew 22:23-46
6	* Matthew	23:1-24
7	* John	14:1-14
8	* John	14:15-31
9	* John	15:1-27
10	* John	16:1-15
11	* John	16:16-33
12	Sunday	Matthew 23:25-39
13	Matthew	24:1-31
14	Matthew	24:32-51
15	Matthew	25:1-30
16	Matthew	25:31-46
17	Matthew	26:1-19
18	* John	17:1-26
19	Passion Sunday	Matthew 26:36-56
20	* Psalms	22:1-31
21	* John	18:1-18
22	* John	18:19-40
23	* John	19:1-16
24	* John	19:17-30
25	* John	19:31-42
26	Palm Sunday	Matthew 21:1-11
27	Matthew	26:57-75
28	Matthew	27:1-26
29	Matthew	27:27-44
30	Matthew	26:20-35
31	Good Friday	Matthew 27:45-66

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WILLIAM STELZENMULLER (center), who observed his 103rd birthday this month, helps in the recent ground-breaking service held by the Christian church in Fairhope, Ala. He has been a member of the congregation for 52 years. Also pictured is Neil MacNichol (left), chairman of the board, and Raymond T. Parks, minister of the church.

DISTINGUISHED DISCIPLES

by A. T. DeGroot

Ronald Reagan

AT EUREKA College in Illinois Ronald Reagan played right guard on the football team, and planned to make athletic coaching his career.

Across his high school and college summers he was a life-guard, credited with saving 77 lives. But Eureka College entered a drama contest conducted by Northwestern University, and a new field of competence was opened to the active, six-foot



athlete. Since his screen debut he has starred in over fifty films.

Although Reagan declines to discuss it, he has long been one of Hollywood's most vigorous public-minded citizens. As president of the Screen Actors Guild he has earned the respect of every studio head for his honesty, integrity and reliability.

Reagan twice yearly tours the nation as representative for the General Electric Company's employee, community and customer relations program and as a spokesman for The General Electric Theatre, a weekly television feature. His alma mater, Eureka College, has honored him with the doctor of humane letters degree. In 1948 he was in a Command Performance before the King and Queen of England.

An enthusiastic outdoorsman, Reagan owns and personally operates a San Fernando Valley breeding farm for race horses, "Yearling Row," and spends the leisure moments he can seize in

personally breaking and training his colts for future sale at yearling auctions.

He is an avid football and baseball fan, swims, collects guns, and reads the latest good literature. He is an active member of the Hollywood-Beverly Christian Church.

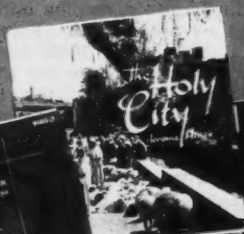
A full set of colored slides together with script are available for rental from Dr. DeGroot, Brite College of the Bible, Texas Christian University, Fort Worth, Texas.

TWILIGHT

The quietness of night . . .
Calm beauty,
Dark afghan of the sky,
Star-sprinkled.
Purple shadowed hours
To learn life's minted worth.

—Helen Virden

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- Charlton Heston reads from The Passion of Our Lord Jesus Christ—\$4.98
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"You Are What You Read"



Expository Sermons

St. John's Gospel (An Exposition). By Walter Lüthi. Translated by Kurt Schoenenberger. John Knox Press. 348 pages. \$5.

Not since James S. Stewart's *Gates of New Life* and Paul Scherer's *Event in Eternity* has any religious writing moved me as profoundly as these expositions by the Swiss pastor-theologian, Walter Lüthi. They are expository sermons yet are based on such respectable biblical and theological exegesis as to make a student place them as a must on his reading list.

They are so spiritually invigorating that both scholar and unlettered layman feel they have been present at the sacrament of the Lord. Lüthi unfolds the profound and eternity-encompassing concepts of the author of the Fourth Gospel until the reader is speechless in awe before their sublimity and then proceeds to translate their implications into immediate concern.

The theme running through the forty-two discourses is the Eternal Christ and his contemporary significance even for the most commonplace life. The expositions are far more than technical and textual studies of John's Gospel. Homiletically they are simply structured, inspiring courage, hope, and trust for dark days, and venturesomeness, discontent, and eagerness in comfortable times.

The sermons were preached, as the preface notes, "immediately preceding the outbreak of the war and during the war here in the frontier town of Basle, 'on the edge of the crater,' . . . when people were afraid, and yet often complacent and obstinate." (p. vi.)

The book is not over burdened with unnecessary illustrations, but those that do occur are unforgettable in their effectiveness, as his reference to the soft tips and tough stalks of asparagus (p. vi), or the pure snow that soon changes to filthy slush (p. 19), or the church building struck by lightning (p. 33).

A few summers ago, when visiting with James S. Stewart of Edinburgh about the great business of

preaching, he named Walter Lüthi of Berne, Switzerland, as one of the greatest living expository preachers. This book unquestionably bears out that estimate.—G. EDWIN OSBORN.

McCracken's Sermons

Putting Faith to Work. By Robert J. McCracken. Harper and Brothers. 174 pages. \$3.

The minister of Riverside Church, New York City, has to publish his sermons. Dr. Fosdick set the pattern! The Scotch-Canadian, Robert J. McCracken, who inherited the preaching mantle of America's best-known pulpiteer seems destined to keep up the tradition of good preaching.

His second book of sermons reads like a collection of moral essays but must have sounded like concise and precise preaching when delivered from his New York pulpit.

These sermons are presented under three headings: Toward a mature faith, toward a sustaining faith and toward a relevant faith. These headings, I found, serve little purpose other than to organize the table of contents. Actually, this is a collection of general sermons covering themes ranging from our need for a personal God to what we are going to do with our leisure time. In a day when most printed sermons make pretty dull reading this book is a delight. The layman will be helped by reading it and the preacher will get his sermon-building batteries charged by studying it.—HOWARD E. ANDERSON.

Anglican Overtures to Unity

The Bread Which We Break. By G. D. Yarnold. Oxford University Press. 119 pages. 10s 6d (In United Kingdom).

A summary little book which attempts to outline for all Christian communions the essential unity of the Lord's Supper. This unity is the action of breaking bread together, which is something that all Christians do in response to the divine command of Christ, "Do this in remembrance of me."

Mr. Yarnold sets the supreme act

of worship in its historical perspective as an outgrowth and fulfillment of Hebrew sacrificial worship. The Last Supper is reconstructed so as to harmonize with known Jewish customs of that time. Jesus re-interpreted one form of thanksgiving ritual of the Jewish family, so that it became the Eucharist (Thanksgiving) of the Christian Church, the new family of God.

At the point of practice the Anglican interpretation of the Lord's Supper closely approximates that of the Disciples of Christ. The breaking of bread which occurred in early house-churches of the Christian community should even now be held on the first day of every week. And, at the point of theory, communion must be received in faith as essentially a personal response to personal, spiritual presence.

The author's conclusions for reuniting the church in Eucharistic worship and church order will in some circles be less than welcome. But he shows genuine humility in recognizing the limitations of his own Anglican perspective and expresses hope that the real unity among all in the mystical body of Christ will emerge in visible unity.—JACK E. SCHWEIZER.

Lenten Reading

Living With the Seven Words. By John Alexander McElroy. Abingdon Press. 128 pages. \$2.

These 47 meditations present the "seven last words" in an entirely different way than is generally found in books for pre-Easter reading. Here each of the messages, spoken by our Lord from the cross, are interpreted in the light of other sayings and events in the life of Jesus.

For example, the meditations for one week present the statements of Christ from the cross against a background of the Lord's Prayer, while the readings for another week set these same words against the framework of the Beatitudes.

Readers will find that the author really does "speak to my condition." All scriptures are indexed.—R.E.B.



Thoughts in the Night

By Frank Johnson Pippin

THE UNFORBIDDEN

DURING Lent we are apt to get a one-sided view of the Christian faith, because we are asked to give up a few things and asked not to do this, that, and the other. Traditionally, the Lenten season is a time of the forbidden. In some churches no marriage ceremonies can be performed during this sacred season. The young must wait until Easter or afterwards.

All this is to focus our lives into the great things of the spirit; to turn our emphasis from the flesh and the lusts thereof; to walk with our Lord through His wilderness up to Jerusalem, where He said, I must go to suffer. . . .

And yet this emphasis on the forbidden serves to bring into bold relief the perennially unforbidden. I suppose God's chief purpose in the forbidden was to open the gates into the unforbidden. You see, Almighty God knew something of the law of compensation before Emerson and the psychologists got around to writing essays about it or stating it in definitive terms. And certainly, above all others, Christ knew that, when one door is closed upon our lives, another door always opens, one that is usually larger and more beautiful.

Thus when something is forbidden, we should look immediately for the unforbidden. When we do, we turn from the lesser to the greater, from the fleeting things of our mortality to the enduring things of the spirit.

Let me illustrate. Idolatry is forbidden in the first and second commandments, but the worship and adoration of the true and living God is not. In the third commandment profanity is forbidden, but whispering His Name in prayer is not forbidden. In the fourth commandment breaking the Sabbath is forbidden, but a core of quietness for the soul is not. In the fifth, dishonoring our parents is forbidden, but our loyal oneness with our immediate family and our larger oneness with all the families of earth is not forbidden. In the

sixth commandment murder is expressly forbidden, but forgiveness for an inflicted wrong and good will to our enemies is not forbidden. In the seventh commandment adultery is forbidden, but love is never forbidden. In the eighth commandment stealing is forbidden, but giving is not. In the ninth, lying is forbidden, but praise for others is not forbidden. In the tenth commandment it is forbidden to covet what belongs to another, but sacrifice for a cause greater than self and for others less fortunate than

we, is not forbidden.

So the negatives of life serve to indicate the great positives. They turn on the green lights and open the doors for us into that which is deathless and dateless. The forbidden thus points to the unforbidden, and it is in this realm that our lives are enriched by what St. Paul called "the things that are more excellent." It is moving from Moses to Jesus, which is like moving from a tenement house into a mansion. Oliver Wendell Holmes expressed it as a challenge in these sky-born lines:

Build thee more stately mansions,
O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than
the last,
Shut thee from heaven with a
dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by
life's unresting sea!

Come with me, and let us dedicate our impoverished lives to the endless adventure of the beautifully unforbidden.



This authoritative, British translation of the New Testament is a completely new translation—the consummation of thirteen years of devoted research on the part of England's foremost biblical scholars. In the modern history of the Bible it is a momentous event. It was inspired by the need felt among British churchmen for a Bible not obscured by an archaic language but enlivened by a clear and contemporary vocabulary. It will be available March 14 from your brotherhood publishing house.

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—Alexander Campbell



Letters . . .

Wants Timely Sermons

Editor, *The Christian*:

I have just finished reading the editorial, "Free Suggestion" in the Jan. 8, 1961, issue of *The Christian*, and want to say thank you for the editorial and the suggestions offered relative to our conventions.

Although our recent international conventions have had some very fine features and addresses, I, too, have longed to hear more of our outstanding ministers inspire and challenge us with timely sermons. I would like to see the evening session each day be an inspiring worship service with a challenging sermon brought by one of our own ministers or leaders (most of the time), as a spiritual climax each day.—DON SHERWOOD, *Nebraska City, Neb.*

Mission Accomplished

Editor, *The Christian*:

You are not the only one to have heard the "plea for more 'preaching.'" Virtually every member of the committee had heard the same thing, and, even before your editorial was introduced to our attention, had expressed himself or herself as wanting to provide more *inspirational preaching by our own ministers* in the 1961 program. Accordingly, we are planning to provide several sermons—not addresses—both in the daytime and in the evening sessions at Kansas City, utilizing both well-known and less frequently heard "preachers" in the Brotherhood who are recognized for their preaching ability and power. Details as to times and preachers are, of course, not yet settled but will be announced quite early.—W. A. WELSH, *Chairman, Program Committee, 1961 International Convention Assembly.*

Sevenfold

Editor, *The Christian*:

I wish to render a hearty sevenfold "Amen" to your editorial of January 8 in which you freely suggest more preaching at our International Conventions.

Theologically we have believed in faith first, then works that follow; first receiving the Spirit, and then the "walking in newness of life." At our conventions, however, which offer especially fine opportunities

for high inspiration and a word from the Lord, we have not adequately taken the "good portion" as did Mary, but like Martha have become "distracted with much serving."

Besides the failure of our present type "promotional" conventions to provide inspiration for the ministry, many laymen who attend hoping to find a great spiritual experience are instead discouraged to witness the slow, ponderous creaking of ecclesiastical wheels within wheels. Apart from the goals of our promotion there is too little to distinguish us from the rallying, pleading, view-with-alarm procedures of a convention of the American Manufacturers' Association.—SCOTT SIMER, *New Philadelphia, Ohio.*

Relieve the Ennui

Editor, *The Christian*:

May I commend the "free suggestion" which you make to the Program Committee of the International Convention in your editorial of January 8, 1961?

Certainly conversations with other persons as well as my own penchant lead me to feel that there should be more opportunity for great preaching in our conventions. This could supply a very dynamic inspiration to those meetings and relieve the ennui which comes from being so constantly "promoted" during the convention sessions.—ROBERT W. SHAW, *Miami, Fla.*

Inspirational Preaching

Editor, *The Christian*:

More power to you regarding real, inspirational preaching at the conventions which you called for in your editorial in *The Christian* for January 8, 1961!—ERNEST GOMMEL, *Indianapolis, Ind.*

Stephenson Tour

Editor, *The Christian*:

I would like to express my thanks to the many friends who made my trip in Great Britain and in U. S. A. so full of blessing. To Dr. Jesse Bader, and to the World Convention committee, I should like to express my sincere thanks for arranging the tour. By bringing representatives of various lands into contact with

churches, colleges and leaders of different countries and nationalities we help to build up the brotherhood of man and develop better understanding amongst various nations.

Our world convention gatherings have made a worthwhile contribution to international good will, and have strengthened the ties of the world brotherhood of Churches of Christ.

I congratulate you on giving such a good coverage to the world convention activities.—A. W. STEPHENSON, *Sydney, Australia.*

Long and Painful

Editor, *The Christian*:

We do not go to the Bible to study nurses' or missionary procedure. As far as the Bible is concerned they are untaught questions. And the instruction is clear. We must "come out" from divisions. Peter walked out of a Christian convention and took even Barnabas with him, into the "dissimulation,"—(division). (Gal. 2:11-13.)

Peter's walkout was short-lived. Ours have been long and painful. And that same separatism of Peter is still present in abundance. One of the last urgent calls of the Bible is to "come out"—not from our Christian brethren but out of Babylon (division of tongues) whence have come the fearful assumptions and deceptions and hatreds and hierarchies of our history. We ourselves seem to be too close to this identity for comfort.—M. WATTERWORTH, *Kalamazoo, Mich.*

Less Heat

Editor, *The Christian*:

I just finished reading Kring Allen's lengthy letter concerning the Dec. 11 editorial in *The Christian*.

. . . I cannot help remembering the criticism of a sermon delivered in a seminary class, after which our professor commented, "There was not one drop of love in that sermon, and you dare not say such things to us—as true as they may be—with-out love!"

. . . Wouldn't it be interesting to see just how short such a letter might become if it simply stated the principles involved in defense of a conviction? We might see a lot more light and suffer a lot less heat!—LAEL M. SMITH, *Decatur, Ill.*

Relax

A LITTLE PREVIOUS?

Our four-year-old daughter has always been extremely interested in talking about where the various daddys of our neighborhood work.

One day she arrived home from church school and announced that she had learned the Lord's Prayer. So, she began to recite it: "Our Father, who works in Heaven . . ."

PHYLLIS BARLOW

Note From a Mother to Her Son (Unmailed)

I know you think that hikes are great,
That cooking out is fun,
But when your trip is finished, dear,
My work has just begun.

Your bedroll's always full of straw,
Your pillow smells like smoke,
And cleaning out the pans you use
Is certainly no joke.

I wouldn't stop your camping out
(Although it looks like rain),
But be prepared when you return
To hear your mom complain.

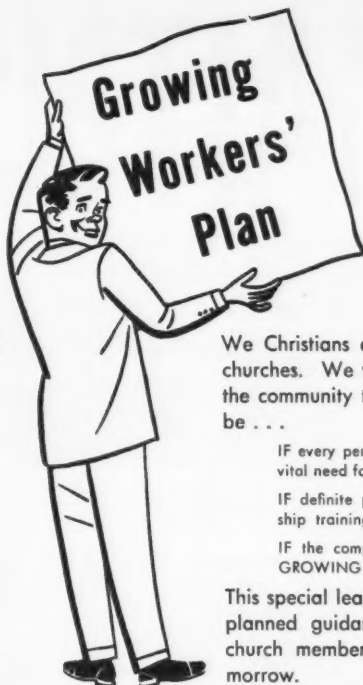
HELEN WEBSTER

Trouble with being a good sport is that you have to lose to prove it.

QUOTE



"Have you lipstick to match purple-blue '34 hot rod?"



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This special leadership education program provides the planned guidance and instruction necessary to train church members today to become better leaders tomorrow.

The plan is comprised of 5 main parts: selected courses for all your workers, a reading program, in-service training, a workers' conference, and participation in community or state leadership activities. Also included are attendance charts and Growing Workers' charts to record individual improvement and advancement.

Inquire about this timely plan at once. Remember—without planned worker-growth today, there can be less assurance of church-growth in the future!

1961 Courses and Materials

HOW TO READ AND STUDY THE BIBLE (110.1)

Text: The Bible and You, Blair, 10B152, \$2.00

Leader's Guide: 93A742N, 35¢

Resource Packet: 75A463N, \$3.00

TEACHING CHILDREN (211)

Text: Teaching Children in the Church, Roorbach, 10T617, \$1.50

Leader's Guide: 93A743N, 35¢

Resource Packet: 75A462N, \$3.00

TEACHING YOUTH IN THE CHURCH (311)

Text: Teaching Youth in the Church, McRae, 10T140, 75¢

Leader's Guide: 93A744N, 40¢

Resource Packet: 75A465N, \$3.00

TEACHING ADULTS (411)

Text: Adults Learn and Like It, Caldwell, 10A247, \$1.00

Leader's Guide: 93A745N, 40¢

Resource Packet: 75A466, \$3.00

IMPROVING THE SUNDAY CHURCH SCHOOL (610)

Text: Building a Better Sunday School, Burke, 10B224, 75¢

Leader's Guide: 93A746N, 35¢

Resource Packet: 75A464N, \$3.00

GROWING WORKERS' KIT: Texts, leader's guide for each of courses listed above and included in the current Growing Workers' Plan plus a Growing Workers' Chart and enrollment and report forms, 75A468, \$7.25; Growing Workers' Chart, 93A355N, 25¢; Workers' Conference Packet, \$1.25



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BOX 179, ST. LOUIS 66, MISSOURI

WEBER COSTELLO'S



Something New in Chalkboards and Corkboards

NEW MIX 'n MATCH UNITS

Quality plus the lasting beauty of stainless steel; the ideal units to be installed in new churches. The Mix 'n Match units have movable hangers and chalk trough. You can hang boards vertically or horizontally as you prefer, making many attractive combinations with different sizes of chalkboards and corkboards.

For classrooms, meetings, activities, lectures. Make these units temporary or permanent features of your visual-aids program. Buy one, two or three according to your needs.

CHALKBOARDS

55A350, light green, 18" x 24"	\$ 3.95
55A351, light green, 24" x 36"	5.95
55A352, light green, 36" x 48"	10.95

CORKBOARDS

55A353, tan cork, 18" x 24"	\$ 4.95
55A354, tan cork, 24" x 36"	8.95
55A355, tan cork, 36" x 48"	15.95

STYLE T SMALL CHALKBOARDS

This popular chalkboard has light wood frame in natural finish with a full-length chalk trough. Finest chalkboard writing, easy, complete erasing, high legibility. Concealed hangers at top of frame for ease in hanging.

Black	Green		
55A103	55A102	18" x 24"	\$3.75
55A105	55A104	24" x 36"	5.40
55A118	55A119	36" x 48"	9.00

ALPHA WHITE DUSTLESS CHALK

Keep your chalkboard in good condition. Use "America's No. 1" and finest dustless chalk. One stick will outwrite 2 or 3 sticks of other chalk.

55A126, box of 36	\$.35
55A130, 1 gross	1.24

FREE-STANDING REVERSIBLE BOARDS

Chalkboard on both sides (also available with cork on reverse side; write for details). Easily moved from place to place. Brass rail grooves to hold chalk and erasers.

55A171F, black, 3 1/2' x 4'	\$43.45
55A173F, black, 3 1/2' x 5'	50.00
55A175F, black, 4' x 6'	56.90

COMBINED CHALK AND BULLETIN BOARDS

Practical 2-in-1 unit, sturdy light-wood finish, eyelets for hanging. Chalkboard portion is green.

55A107, 24" x 36"	\$ 8.45
55A121, 36" x 48"	14.00

WOOD FRAME WALL BOARDS

Finest quality chalkboards in variety of sizes to serve many needs. Completely framed and ready to hang on the wall. Extra large sizes ideal for classrooms. Specify black or green. Prices on large sizes to 12 ft. on request.

55A346F, 3 1/2' x 6'	\$25.00
55A347F, 3 1/2' x 8'	33.30
55A348F, 4' x 6'	28.55
55A349F, 4' x 8'	38.05

WEBER N/D ERASER

Six uniform erasing felts securely stitched to the felt back. Preferred by many because it is noiseless when dropped off or bumped against the board.

55A316	\$.40 each; \$4.30 per dozen
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OMEGA CHALK IN COLOR

Writes smoothly, erases easily and completely. In blue, brown, green, orange, violet, white, red and yellow.

55A312, box of 12, assorted colors	\$.50
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CHALK AND ERASER SET

Set contains 26 sticks of dustless chalk (7 white, 6 colored, and 13 sight-saving chalk), plus a full-size Weber eraser.

55A356	\$1.00 ea.; \$10.00 per doz.
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For further information or to order — write to:

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